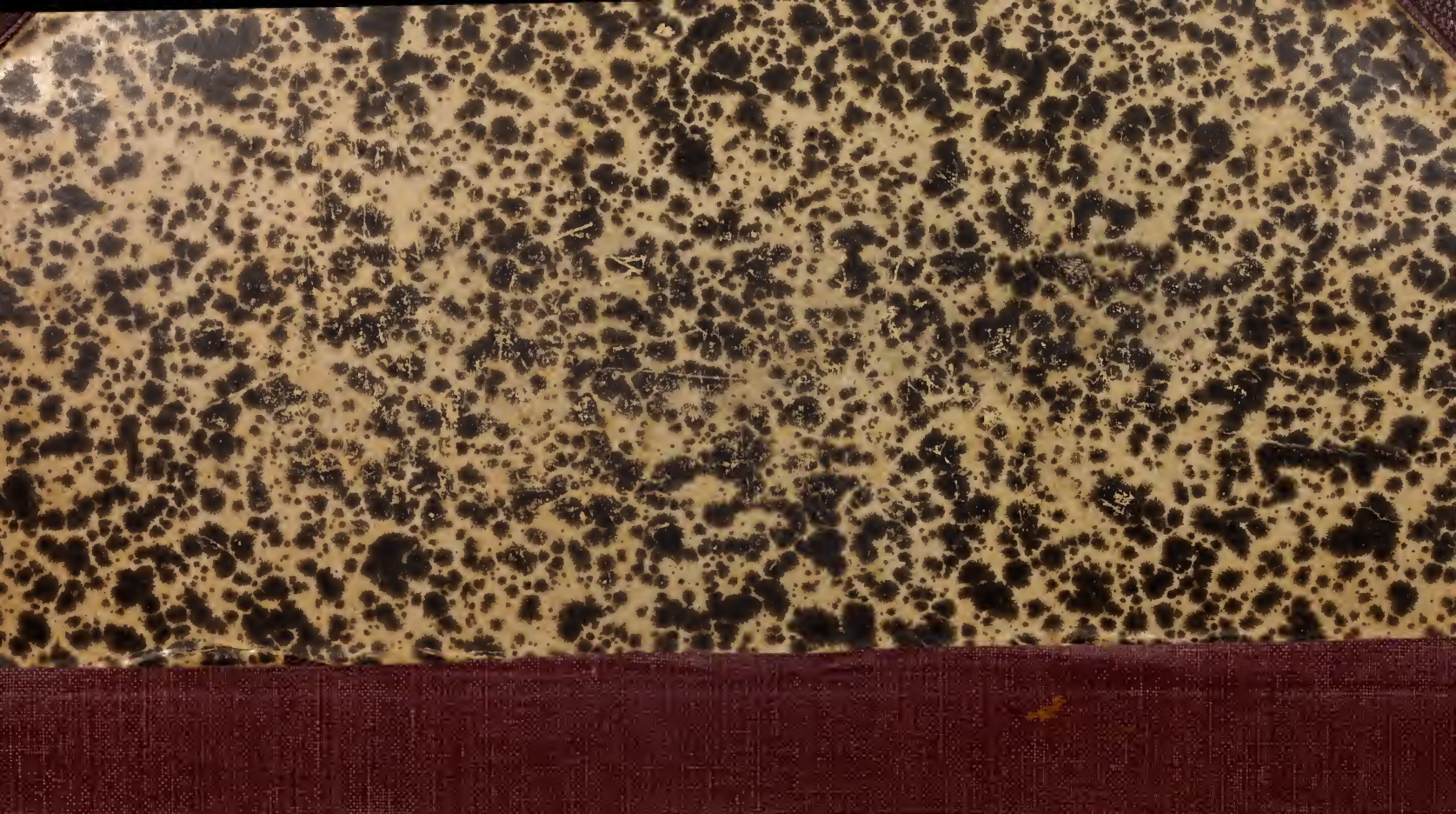

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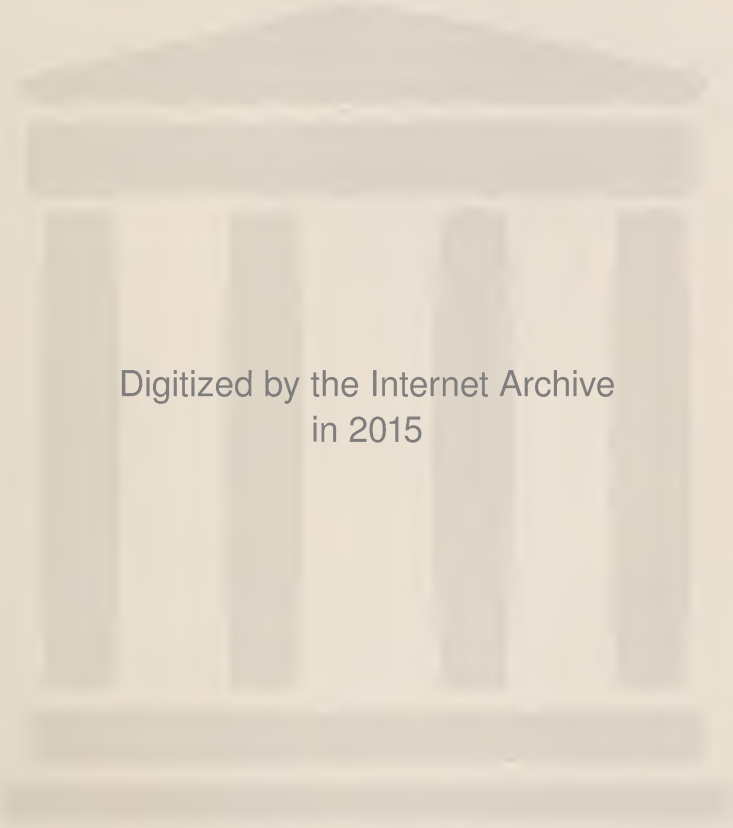
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A VIEW OF LAGOS—WEST COAST OF AFRICA.

THE BAPTIST CHURCH AT KAMERUNS, AFRICA.

This church is entirely independent and maintains twenty-seven outposts. The bricks were made and the building erected entirely by native Christians.

THE

MISSIONARY REVIEW OF THE WORLD.

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THE TWOFOLD RELATION OF THE WORLD KINGDOMS TO THE KINGDOM OF GOD.—II.

BY THE EDITOR-IN-CHIEF.

Human kingdoms have, during the Gospel dispensation, a relation to its *propagation.* We do not for one moment maintain that any government is to become directly a *propagandist* of the Christian faith. There is a growing tendency to the separation of Church and State, because separate functions belong to each. If even in a Christian country it is not best to have an Established Church, upheld by the State, surely it is worse to have the Church established by the State in a heathen country. The work of the Church is to extend, promulgate, propagate Christianity, independent of alliances with the kingdoms of this world and the help of carnal weapons in carrying on her work. Nevertheless, within definite lines and limits, *cooperation,* equally removed from opposition or neutrality on the one hand and from propagandism on the other, belongs to every government that claims in any sense to be Christian. The recognition of Christianity as a fact and a factor in a true civilization, and of Christian principles as the foundation of common and statute law ; the governmental protection extended to its citizens and especially its missionaries ; regulative and administrative action such as affects the terms and the tone of treaties ; the selection of fit representatives to stand for Christian peoples in foreign courts and civil service ; and various other measures, both legislative and educative—in all these departments a Christian government may negatively avoid hindering, and positively assist, the Church, in her work of evangelization. The history of the British East India Company and of British rule in India illustrate both the errors to be avoided and the principles of a true cooperation.

Government is not called to interfere in a heathen, pagan, Mohammedan, or papal territory, *forcibly to convert* the natives to the Christian faith. History inspires little confidence in national conversion. As with the Roman Empire under Constantine, a nominal Christianity is often only

the exchange of one set of idols and superstitions for another. In a sublime sense Christ's kingdom is not of this world, and courts neither governmental patronage nor carnal weapons. We deprecate compulsory entrance for the Gospel, as when a gunship goes side by side with the peaceful Gospel ship. But it is not asking too much that a so-called Christian nation, such as England or the United States, shall everywhere be known as the protector of its own citizens, the friend of Christian institutions, and the upholder of sobriety, morality, and piety. The flag of a nation whose belt of empire girdles the globe need not bear the cross on its folds, but it should be the signal and symbol of a true Christian civilization, an enlightened Christian morality. Around the humblest of its subjects it should wrap its folds in the hour of danger, protecting person and property, liberty and life. In the formation of treaties regard may be had to the security of the Christian missionary as well as of the merchant. In sending representatives to foreign courts, why should not men be chosen who will carry with them a high moral and Christian influence as well as the tact of the statesman and the skill of the diplomat? Our government need not go into Turkey to build churches, or colleges, or hospitals; but, when built by consent of the ruling powers, she may insist that they be inviolate. England need not demand of foreign powers an edict of toleration; but when a Hatti Humayun or a Tientsin treaty is issued, rights are acknowledged of which the British Government may properly demand that converts and their Christian teachers may avail themselves. To be a citizen of Rome ought not to have cast about Paul a protection with which citizenship in the American republic would not invest Dr. Jessup in Syria, or Dr. Lindley in South Africa, or Dr. Jonas King in Athens. Was there any good reason why England should permit Bishop Hannington, when on a peaceful errand, to be murdered in Mwangwa's dominions, without calling the despot of Uganda to account?

I. A Christian government should encourage everywhere a Christian *morality*. We have seen how, from the days of Assyrian supremacy, there had been an increasing tendency toward unity and fraternity, more compact organization, commercial intercourse, social development, and political alliance—in a word, civilization. But the salt of morality was lacking, and that is a fatal lack. The seven "golden ages" have been, curiously enough, profligate ages. Egypt under the Ptolemies, Athens under Pericles, Rome under Augustus, Italy under Leo X., Russia under Ivan III., England under Elizabeth, France under Louis XIV., were all conspicuous for a high civilization, but also for moral putrefaction and petrifaction.

All history shows that moral corruption and progressive liberty are incompatible. Political development and moral deterioration have never long stood side by side. Since our Lord's advent, if there has been a coincidence of political and moral progress it has been owing to the fact that the salt has displaced the leaven. There is such a thing as a *political con-*

science, and only so long as it is dominant is even civilization secure of permanence, not to say progress.

Slavery has long been regarded as the open sore not only of Africa, but of Rome as well, where single families controlled fifty thousand chattels. But slavery was and is only a boil that argues bad blood. The evil is deeper ; slavery could prevail only where the political conscience is paralyzed, where man either knows not or feels not his duty to his brother man. So of communism and its kindred evils. "The want of a bridge of duty between rich and poor will in time bring any nation to destruction."

The most startling revelations made in modern times of a decidedly unchristian and iniquitous influence exercised by nominally Christian nations have been those concerning the forcible introduction of *opium* into China, the licensing of *prostitution* in India, and the importation of *rum* into Africa. As to the last, no greater outrage has ever been committed by an enlightened Christian nation. In 1884 a congress composed of fourteen great powers, Protestant, papal, Greek, and Moslem, met in Berlin to create the Congo Free State. And while the chiefs of Southern Africa, like Kahma, not only prohibit traffic in rum, but even forbid its carriage through their territory, these enlightened powers connive at the infamous trade in this new territory !

One distillery in Medford, Mass., contracted to furnish 3000 gallons a day for seven years to parties within the Free State, an aggregate amount of 7,665,000 gallons—enough to intoxicate every man, woman, and child in that fifty millions ; and that is but one contract ! Mr. Hornaday's "Free Rum on the Congo" shows the total shipments of intoxicating drinks to African natives in one year, from five countries, to be nearly ten and a half million gallons ; and those five countries are all nominally Christian, and four of them Protestant ! And such liquor ! the cheapest, vilest, most poisonous compounds that ever went down the human throat ! If it had been manufactured in hell it would scarcely have been worse.

II. Christian governments may do much for foreign missions by not practically *ignoring Christianity*. We have met not a few in England who regard British rule in India as a perpetual warning to all other nations. An ancient politician seems to have advised that Christ be put to death as a matter of expediency, to avoid a greater calamity to the nation at large. In his view, it was policy to sacrifice an innocent victim to avoid collision with a stronger enemy that might destroy the Jewish State and Church alike. It is very remarkable that the very ruin his statecraft sought to avert came by the very means used to avert it. The innocent was surrendered to death, and that death brought destruction at the hands of the very Roman power which Caiaphas had sought to appease.

England sought, by ignoring Christianity and upholding caste and Brahmanism, to conciliate the Sepoys. Missionaries had little or no access to the native regiments, and Christians were seldom if ever allowed

to remain in the ranks ; Hindu and Mohammedan soldiers could not hear the Gospel. Christ was dishonored that the favor of Brahmans and Sepoys might be kept. The miracle-working Gospel suffered repression in India where a few thousands of Englishmen were at the mercy of hundreds of millions, who, if once aroused, could sweep them away in a day. Was another Caiaphas again the counsellor, advising that Christ be crucified afresh in India lest the whole English residency perish ? Now mark ! God takes those same Sepoys as His hammer to deal a destroying blow at the very parties who, to conciliate them, sacrificed the Christian religion ! Again the maxim was fulfilled : " Do an evil to avert an evil, and the evil dreaded will become the evil endured." Those who look upon the mausoleum at Cawnpore may learn what tender mercies Nana Sahib will show to Christians after centuries of conciliating policy !

III. The British sway in India illustrates the evil of *neutral policy* in giving a godless education in government schools, from which, to avoid collision with the natives, the Bible was excluded. But a Christian nation cannot be neutral in education ; it is either *for* Christ or *against* Him—there is no middle ground. So unscientific is the basis of Hindu theology, that to reach modern science is to overturn it. Take the cosmogony, the geography, the astronomy, taught in the Shasters ! The absurd philosophy by which creation is accounted for, by which an eclipse is explained, would not stand an hour under the light of accurate science. But Hindu science and faith are inseparable, both claiming one Divine origin and warrant. Hence, to teach natural philosophy is to undermine moral philosophy and religious faith as the Hindu had been taught it, and, so far as the British government does not permit teaching of the Christian faith, the effect must be to train up a generation of educated sceptics and infidels. It is a startling fact that the young men, thus schooled, have become the most dangerous element in East Indian society. They unlearned the superstitions of the Shasters, but they were taught none of the sublimities of Christian faith ; loosed from errors, they were anchored to no certainties ; their minds were informed, but their consciences unformed, and they became not only bitter foes of the Gospel, but of British rule, disloyal, disaffected beyond any other natives, and ready for any movement for the overthrow of the very power to which they owed their education. Years before the great mutiny, sagacious Englishmen foresaw that the very policy adopted by Britain to promote the tranquillity and safety of her empire in India, was imperiling it. Atheism and deism spread side by side with hatred to the British name and rule among the very men trained in government schools and employed in government service.

Even heathen men, if they do not recognize the superiority of the Christian religion, recognize consistency in those who represent it. A Persian lad who brought his Persian testament to the school-room, was bidden by his Christian master to take it away as a proscribed book. The father, a Parsee himself, forbade the boy to go longer to the school, saying,

"The man who cares nothing for his own religion will care nothing for ours either!"

Nor must it be forgotten that the government of England lent aid to a system of education which rather *favored false religions.* At great metropolitan centers, for the sake of conciliating educated natives, colleges were established to promote the study of the Sanskrit, Arabic, and Persian tongues; and of Oriental letters, philosophies, and faiths. And so, under government patronage and at government expense, a learned Orientalism was taught to the privileged youth, with all the defects and follies and falsehoods embraced in those systems—the pantheism, materialism, and sensualism of the Vedas and the Koran were the food on which Hindu and Moslem young men were fed. Krishna, the god of lies, was held up by maulavis and pandits for imitation, while Christian teachers held him up for execration; Mohammed and his black-eyed houris were put before young men as a model of manhood and of heavenly society, while English missionaries were trying to present Christ and a heaven of holiness!

IV. What shall be said of the *direct obstacles* which Christian England placed in the way of India's evangelization in the impression produced upon the natives by the *sordid, immoral, and sometimes cruel character of some of her representatives.* The annals of rule, as carried on by Christian nations, largely deserve to be written in blood. Greed of gain and the lusts of the flesh, rapacity, and cruelty have too often been the dominant motives and methods, not of Portuguese only, but of British and American rulers also. Such conduct has so incensed the native mind and so maligned the Christian faith that, as the native chief, Hatuay, would shun even heaven if he had to meet there the Spanish invaders, so the Hindus and North American Indians would find no attraction in a paradise where their Christian oppressors were to have a home.

We see no reason why, in forming treaties, a Christian government should not take a position as such. In 1797 our own country, in its treaty with Tripoli, a nominal dependency of the Turkish Empire, actually inserted these audacious words: "The Government of the United States is not in any sense founded on the Christian religion!" What an argument that, to put into the mouth of Moslems against all missionary efforts!

There is something magnificently grand in a great ruler of men taking the scepter in the name of God; not formally, as Constantine did in the fourth century, or Charlemagne, when at Christmastide, 800 A.D., he was crowned Christian emperor at Rome, but as Alfred, when he had won back England's liberties, opened his code of laws with the words: "And the Lord spake all these words: I am the Lord thy God," and then follows the Decalogue and the golden rule: "Whatsoever ye would that men should do to you, that do ye also unto them."

The English nation for two hundred and fifty years so little saw and felt what God meant by British occupation of India that her rulers long and vehemently fought against India's evangelization. In fact, up to the

new charter of 1813, the opposition was open and systematic. Both tongues and pens were arrayed against all efforts to permeate India with the Gospel, and virulence united with ignorance to carry the day against missions. So absurd are the arguments then used that, as Dr. Duff said, they have become now like curious fossil relics of antediluvian ages.

When in 1793 certain clauses were proposed in a bill then pending for the renewal of the company's charter, clauses designed to encourage Christian men in going to India to propagate the Christian faith, those clauses were promptly and peremptorily negatived ; and a learned prelate in the House of Lords, a defender of orthodoxy too, actually argued against any interference " with the religion, the laws, the local customs of the people of India," alleging that there was no obligation resting on Englishmen to attempt the conversion of the natives, even were it possible, which he denied ; and that the command to preach the Gospel to all nations did not in this case apply. As late as 1813 Charles Marsh, in the House of Commons, expressed mingled " surprise and horror" at the proposal to send out missionaries " to civilize or convert such a people at the hazard of disturbing or deforming institutions" which hitherto had proven the means designed by Providence to make them virtuous and happy !" Pamphleteers assailed missions as an attempt to overcome the " unconquerable abhorrence of the Christian religion" on the part of the Hindus, while twenty-five years previous the Rajah of Tanjore, for instance, had made a perpetual appropriation of land of the yearly value of $1000 for the support of Christian teachers.

During the early period of British empire in India, not only was Christianity repudiated and treated with contempt, but the government undertook the patronage of the native idolatries and superstitions, chiefly on the ground that it was policy to humor and conciliate the native population. And so we have the ignominious spectacle of a Christian and Protestant nation not only bearing with, but bearing up, the most dangerous and subtle of Oriental heathenisms. The Marquis of Wellesley wrote to the British resident at Lucknow advising a " liberal attention to the religious establishments and charitable foundations of the country," and asking him to furnish a statement of the public endowments of both the Hindu and Mohammedan religions as he might propose to *confirm or extend !*" Partly from motives of state policy and partly from regard to financial profits, the government allied itself with the temple of Juggernath in Orissa of Bydenath in Birhúm, of Gya in Behar, and the sacred shrine of pilgrims at the junction of the Ganges and the Jumna ! Nay, Mr. Lionel Place actually sighs over the desolations of idolatry, the decline of the magnificence of the festivals and processions of the famous pagoda at Conjeveram, and the poverty of the idolatrous " church" which prevents the replacement of the rich ornaments of the idol and garniture of the fane, which the war had stripped from the pagan god and his temple, and urges the government to restore the lost splendor.

This representative of a government bearing, like himself, the name of

"Christian," urges the timely outlay which will prevent such decline and even restore ruins. Probably no representative of a Protestant nation ever became so famous, or, rather, infamous, for his services to idolatry. Mr. Place introduced a new nomenclature. The pagodas became the "established church;" the temple revenues, "church funds;" the Brahman keepers of idol shrines, "churchwardens." A spacious garden near a great fane, and a gorgeous head-dress worth $5000 within the fane, were Mr. Place's gifts, and he actually used his position to increase the pomp of heathen festivals and supply furniture and garniture for the shrines of Brahma!

The worn-out wardrobes and cars of the idol god were replaced at government cost; the arsenals furnished ropes for pulling those cars; temple repairs were sometimes superintended in person by European officers and their hirelings; the great feasts were paid for out of the public treasury; Brahmans were hired to pray for rain to idol gods, and servants, dancing girls, and prostitutes were appointed under Government sanction. So long as such things continued, missionary labors were offset by obstacles thus created by a Protestant nation more formidable than any presented by heathenism itself. England was building again as fast as the missionaries destroyed, and made herself doubly a transgressor. And altho now more than fifty years ago direct connection of the Government with Indian idols and idol temples has been severed, it was many years later before the severance was complete; and the sad story still blackens the annals of British rule in India to admonish us how seriously and impiously a Christian government may not only block the wheels of missions, but actually build up as well as prop up false fanes and faiths.

James Clement Ambrose, in *Our Day*, has recently arraigned Britain for *manufacturing the idols of India!* The same ships from Liverpool that land missionaries at Madras, Calcutta, Rangoon, unload, he says, a crate of graven images of wood, stone, and metal, supposed to be of the most approved pattern and the most propitious power. Think of the missionary, toiling to break down idol fanes and banish idol gods on the one hand, and this foremost Protestant nation on the other supplying the images that may be bought for a rupee, and danced about in the full summer moons! Meanwhile Mr. Ambrose reads out another count in his indictment: England, while she thus consecrates the idolatry of Buddha, desecrates the Christian Sabbath. Such public works as hewing paths through the country, or mending streets in the city, or building lines of railway and telegraph, the agents of the British crown push, without resting on the first day of the week, and native employees are taught that public work carried on by a Christian government calls no halt on God's rest day!

It seems incredible that in so many ways, both direct and indirect, the leading Protestant nation of Europe could have become not only implicated but identified with the East Indian idolatries. While a heathen regent at Travancore set the example of exempting her Christian subjects from

compulsory attendance at the heathen temples or any public service of heathenism on the Lord's Day, the representatives of a Christian government were not only collecting revenues from idols shrines, but doing all in their power to nourish the superstition that increased those revenues. In several provinces public officers were retained whose sole duty it was to see that the idol shrines were kept in repair and the idol worship made attractive, and report to the official head of the province.

One of the directors of the East India Company, when, at the India House, he heard the tidings of the Sepoy Mutiny, threw up his hat and shouted "Hurrah! Now we shall get rid of the saints." He was reflecting the sentiments of another director before him, who would rather a band of devils landed in India than a band of missionaries. But, as has been aptly said, "Never was prediction more mistaken. Instead of the East India Company getting rid of the saints, the saints got rid of them!"

Both candor and charity, however, demand of us to add that the Government of England has, whether from external pressure or otherwise, in later times passed many measures favorable to the cause of evangelization in India. Not only is universal toleration now extended to all missionary agencies, but obstacles that seemed almost insuperable have been removed. Liberty of conscience has been established. To disinherit a Hindu, robbing him of his patrimony simply because of a change of creed, has become an offense punishable at law. The fires of the funeral pyre have been quenched, and the infamous suttee burning is no more. This custom, which may be traced to the fourteenth century B.C., was entrenched in the most radical superstitions of the country. It was believed that not only on the widow herself, but on her dead husband, the self-immolation of the widow conferred the highest merit, and that to her, who otherwise would vainly seek entrance into paradise, this flaming door opened the way to a bliss of thirty-five million years. In 1829 Lord William Bentinck, then governor-general, decreed that all aid, assistance, or participation in any act of suttee should be construed and punished as murder. When the excited Brahmans denounced his action as an unwarrantable interference with their religious conscience, and appealed to him whether Englishmen did not teach all men to obey conscience, Lord Bentinck quietly replied, "By all means obey your conscience; but I forewarn you that if your Hindu conscience compels you to burn innocent widows on a funeral pyre, the Englishman's conscience compels him to hang every one of you that aids or abets such murder!" This law, at first applicable only to Bengal, soon extended over all the territories of the East India Company, and wherever possible was incorporated in treaties made with native princes. By similar governmental interference the horrors of infanticide are no more, and in 1863 the last link of connection with idolatrous temples and priests was broken, and State patronage and endowment of heathenism came to an end.

In 1875 Rev. John Wilson, D.D., of Bombay, cataloged and classi-

fied the horrors and iniquities removed by Government. Let any man look at the catalog and then say that a Christian government can do nothing to remove obstructions to evangelization where it has control. Dr. Wilson's classification covers ten particulars—viz., murder of parents, murder of children, human sacrifices, voluntary torment, involuntary torment, extortions, legal support of caste, religious intolerance, slavery, and suicide ; and each of these particulars includes several subdivisions, making in all thirty-four distinct forms of cruelty and outrage abolished by governmental action.

For the outrages committed on American missionaries and citizens and their property in China the United States has no one to blame so much as herself, for her own outrages on the resident Chinese, and her own political course in the violation and annulling of her own treaties with China.

No government can afford to follow that Machiavellian policy which assumes that there is no moral governor above us and no moral Providence, and hence no moral retribution, and need be no moral obligation or political conscience. Sir John Lawrence, when Governor of the Punjaub, grandly said, "Christian things done in a Christian way will never alienate the heathen." The whole history of British occupation in India, now covering nearly three hundred years, has written this lesson in blood and tears, that a Christian nation may carry out even among heathen subjects all really Christian measures, not only without risk, but with every advantage both to its own stability and the welfare and even loyalty of its foreign subjects.

V. A Christian nation may powerfully cooperate with the Church of Christ in facilitating the *introduction and distribution of the Scriptures.* The Mexican War was undertaken no doubt mainly from the greed of territorial acquisition. Yet it cannot be denied that the Bibles and Testaments carried into Mexico in the knapsacks of American soldiers—and sometimes stained with their blood—thus found their way into that land where papal domination still leaves millions to live and die without ever having seen a copy of the Word of God ; and the Bibles, thus flung over the border as from the point of the bayonet, actually became not only the seed of individual conversion, but the nucleii of little companies of believers—unconscious Protestants—and the germs of evangelical churches.

England prides herself on her cathedrals, which are also the superb catacombs of her illustrious dead. But no cathedral structure ever compared, in point either of massive majesty or glorious symmetry, with that British and Foreign Bible Society which reverses the miracle of Babel and perpetuates the miracle of Pentecost. It is a true missionary society, whose missionaries never die nor even grow old and decrepit, knowing no infirmity or disease ; never embarrass the work by infelicitous marriages, fanatical new departures, heretical new theologies, by doing what must be undone or by undoing what has been done ; never apostatize from the faith or even falter in their fidelity. The Word of God calls them

"gods" to whom the Word of God came; and the Scripture cannot be broken. It lifts us to a Divine dignity to be the recipients and repositories of the Holy Scriptures. Why should not a Christian nation further and forward the rapid dissemination of this seed of the kingdom?

VI. Whatever else may be said, certain it is that for a Christian government to *oppose missions and obstruct their progress* is to provoke the just judgments of God.

Human history furnishes more than one illustration of the startling warning in Isaiah 60 : 12, "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." The prediction originally applied to Israel is capable of a wider historic application. Many an emperor or sultan or petty chief has fallen under the judgment of God at a crisis in the affairs of the kingdom of God. In 1839 the darkest hour came to Turkish missions, and the tyrant Mahmûd ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said, "The great Sultan of the Universe can change all this." And on July 1st the Sultan died. God blew, and His enemies were scattered. That order for expulsion was not only never enforced, it was never again referred to! In 1851 the King of Siam, the implacable foe of missions, had so prevented the missionaries from getting a foothold that they were awaiting only the arrival of a ship to bear them away. The work whose foundations had been laid thirty years before was about to be abandoned as hopeless when again God interposed, and on April 3d the king died and the choice of the nobles for his successor fell upon the one man in all the kingdom who owed his liberal culture and his tolerant temper to the private teaching of a missionary. From that hour Christian missions have found not only forbearance but favor and fostering care in the royal court of Siam.

He who made proud and cruel Babylon His hammer to smite and break other nations, afterward shivered the hammer itself on the awful anvil of His judgment. We may, as a political power, refuse to recognize God in form, to embody in our Constitution or institutions any express recognition of our allegiance to the King of kings; but there is one fact whose force we cannot escape: it is Christianity that has made us what we are, and given us our place among the nations of the earth. It has modeled all that is best in the basis of the republic, the eternal principles of constitutional liberty. It has laid the granite blocks of individual rights, political equality, and personal liberty. It has set in their place the pillars of common law and statute law upon which rest the very arches of government; it has surmounted them with the successive stories of our institutions, civil, benevolent, and philanthropic; and it is Christianity which has made it possible to crown this structure with a dome so vast that within its scope there is room for every subject to follow his own conscience in his worship of God. There the structure stands. Whatever may be said by godless men, and to whatever purposes the building may be

perverted, the fact still remains the same that the corner-stone is laid in the Bible, and but for Christianity the structure had never been so reared. Our Government, if it openly denies and disowns the obligations we owe to the Christian religion, deserves and risks the removal of the very foundations it disowns. God has more than once taken a nation at its word, as when the Jews assumed the blood of His Son, which has been on them and on their children for fifty generations.

But we owe to Christianity more than a mere recognition—a debt that can be paid only by all proper and lawful endeavors to reconstruct all other governments upon the basis of the Christian religion, to promote the recognition of God's Fatherhood and man's brotherhood—nay, more, of the Messianic Kingship of Christ. Without merging the State into the Church or leaving the political sphere for the ecclesiastical, a government like that of England or America may act as the handmaid of the Church in displacing the fetish of the pagan, the endless wheel of the Buddhist, the iron ring of the Brahman, the crescent of the Turk, and even the crucifix of the Romanist, by the cross.

RECENT PROGRESS IN CENTRAL AFRICA.*

BY C. J. LAFFIN, M.D., F.R.G.S., BATANGA, WEST AFRICA.

The opening of the period under consideration (1870–1895) found a few mission stations scattered along the coast lines of the Dark Continent, planted there as "stepping-stones to the interior." These were manned by a small number of missionaries, the greater part of whose time was taken up trying to solve the problem of how to exist in Africa. These early missionaries accomplished very little that could be tabulated, but on their work the successes of to-day rest. Their work, their lives, their deaths have compelled the Boards, some of them at least, to recognize the fact that God does not hold His laws in abeyance because we are doing His work. They have clearly demonstrated that a missionary in that deadly climate, unless surrounded by suitable sanitary and hygienic conditions, and provided with skilled medical aid, will sicken and die as surely as any one else will. They have also proven that a thorough knowledge of the country and people, of any given region, is necessary before permanent stations can be founded. This led to the sending out of missionaries versed in medicine, geography, mechanics, languages, ethnology,

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* "Recent" during the past twenty-five years. Practically no progress was made before 1870.

"Central Africa."—Between a line drawn from 18° N. lat. on the W. coast to 4° N. on the E. coast, and another line drawn across the continent at 22° S. lat.

Africa outside of these lines is so essentially different from Central Africa as to require, if discussed, a separate paper.

etc. The proportion of such workers to theologians is rapidly increasing. It cost much in time, money, and lives to get these facts recognized ; but it has been worth all it has cost—yes, worth many times more. Those missions which have recognized these facts are to-day preaching the Gospel to the millions of the far interior, while the others still painfully struggle for existence on the coast.

Political.—Next to the question of health, probably the greatest obstacle to be overcome was the political condition. (It must be borne in mind that the Central African, on the whole, did not object to the introduction of Christianity.) Almost the entire country was split up into petty clans and villages. There were a few tribes under one government, and two or three organized nations ; but generally a chieftain's or headman's (often improperly called "king's") authority did not extend over more than five to ten square miles, often not more than half a square mile. There were no established laws—for the stranger, and petty wars were constant. Under such conditions travel and often residence were impossible for the missionary.

The different European governments exercised authority on the coast "within reach of the guns of the warships." For the most part this state of affairs has changed. Almost the whole area has been brought under European control. The *net* result has been very good, especially in the English territories. A missionary with tact, discretion, and a knowledge of the people, can, *if unarmed*, travel almost anywhere he chooses, preaching the Gospel as he goes. Such of the law machinery of civilized countries as is applicable to so new a country has been set in motion, and generally exercises its power to control and protect all. In a few years life, liberty, and property will be as safe in all, as now in many parts of Central Africa as in America. The degree of protection will vary in different localities, as it does in the United States.

Education.—With the exception of the Mohammedans in the extreme north and northeast of this area, the people were without any literature. The necessity of giving the people the Bible in their own language was recognized from the first ; but to learn the many unwritten languages and dialects, and reduce them to writing, was no small task. The words had to be "picked from between the teeth" of the natives, then by laborious effort a grammar would be worked out, and the work of translating taken up. To-day the Bible, or portions of it have been translated into about one hundred and thirty-five languages and dialects. For some years the belief was widespread in America that education was necessary to prepare men to "comprehend the abstract principles of Christianity," and that raising up schools would draw all men to Christ. So schools of all grades, from the most elementary to colleges, were founded throughout the mission fields. Over two hundred and fifty thousand people have been taught to read God's Word in their own tongue. Not a few have been given a collegiate education, and will compare favorably in this respect with the average missionary. Some twenty-seven periodicals in the native

PREACHING SERVICE IN A NATIVE AFRICAN CHURCH, KAMERUNS.

tongues have been started. Complete grammars and very good dictionaries have been printed, and no inconsiderable literature has been provided in the principal languages. At the present rate of progress another twenty-five years will see as large a proportion of the people reading and writing as in Spain to-day.

Much attention has been given to the solution of the problem, "What is the best system of education for the Central African as we find him to-day?" While the problem has not yet been solved, much has been learned. This much has been conclusively shown, that the system which has been developed to meet the needs of the Anglo-Saxon in his present stage of civilization cannot develop the latent powers of the Central African. The tendency now is to give them the Gospel, let that create needs in them as it did in us, then place within their reach the means to meet those needs.

Social.—Whether or not we admit that social progress has kept pace with the advance in other lines, depends on the standpoint from which we view the question. Certainly they have shown comparatively little desire to "ape the European." But that a great social evolution along natural lines is in progress, is admitted by most, if not all students of Africa, who have had opportunity to make extensive studies of the question on the field.

The homes of the married missionaries, showing forth fruits of the Gospel, have never failed to compel recognition, and have, next to the preaching the Gospel, been, in God's hands, the greatest uplifting power in Central Africa. Single men on a station where there are no families are invariably the object of suspicion. The present cry for "single men for Africa" is confined almost entirely to "arm-chair missionaries" who have never even visited Africa.

Commercial progress has kept pace with, if not outrun, all other forms of advance. The volume of trade has increased 4300 per cent, and promises to keep on increasing. This led to the building of railroads, highways, bridges, steamboats for the inland rivers and lakes, the establishing of telegraph and mail routes, the great increase in the number of coast steamers, their size and speed, and the number of ports of call. Thus one of the great problems, the difficulty of travel and communication, is being rapidly met. In many places one missionary can, on account of the above advances, do as much itinerating as ten could a few years ago, with no increase in expense. Commerce and the Gospel go hand in hand. This may seem a strange statement if we consider the details of commerce, yet the net result proves it to be true.

Medical.—The early missionaries, whose training had been principally theological, naturally were not prepared to deal with the health problems which met them as soon as they arrived on the coast. The result was that they had to be invalided home or died off in such numbers as to give rise to the question, "Is the evangelization of Africa a possibility?" Later a few medical men were sent out; the result was so satisfactory

that the number was soon increased, so that most missions now have at least one physician, and some of the missions endeavor to have a medically trained worker at each station. This has led to a decrease in the death-rate—where medical aid is available—of over 100 per cent, and vastly increased the health and efficiency of those workers who remain. The knowledge gained in tropical hygiene and sanitation, and in the prevention and treatment of diseases peculiar to Central Africa, has, when applied, very much decreased the expenses of the missions, removing the necessity for such frequent and prolonged visits to this country.

I believe that the effects of the climate have done more to prevent the spread of the Gospel in Africa than rum, slavery, polygamy, and all other forces combined. This problem cannot be satisfactorily solved until we have medical men, the best, attached to our boards in this country. It is not reasonable to expect theologians, however learned they may be in their own calling, can satisfactorily deal with this, one of the deepest and most complicated questions before the medical profession to-day.

But, tho the difficulties have been tremendous, the comparatively few physicians on the field, generally with the most scant assistance from their board (one doctor during his first seven years received no supplies other than quinine and a hypodermic needle), have during the past few years more than doubled the efficiency of the workers and very materially lessened the expenses, besides founding hospitals, training native youths in the elements of medicine, surgery, etc., and teaching the people the laws governing contagious and some other diseases with most satisfactory results.

Gospel.—When we come to consider the progress of the Gospel we find ourselves unable to tabulate it. While it is comparatively easy to get the figures of church-members and estimate the number of adherents, this does not state a tithe of the actual progress of the spirit of the Gospel. For instance, up to three years ago in the Bule tribe there was constant war between the different villages, no stranger was allowed to pass through or live in their country. To-day missionaries live among them—even the ladies of the mission can travel anywhere there without escort. Strangers pass through the country with impunity. In some districts wars have entirely ceased ; in all it has greatly diminished, and will soon be but a memory. The only agencies used to produce this change were preaching the Gospel and healing the sick ; yet all that is shown in statistics is, "Inquirers, 11." This is a fair sample of what is going on in hundreds of districts throughout this vast area.

Yet much has been done which can be tabulated. Churches dot the entire coast lines, extend far up the navigable rivers—over one thousand up the Congo—and around the shores of the great lakes. The kingdom of Uganda is now Christian. Many districts (like Banza Manteke, Lukungu, Blantyre) are now as truly Christian as, say, Delaware or Rhode Island, which are about the same size. A more or less—generally less—perfect knowledge of God's plan of salvation has reached about twenty millions, and will, at the present rate of progress, reach the other one hundred and sixty millions during the next twenty-five years. As the missionaries generally have not insisted on the natives adopting our Western ecclesiastical machinery and church architecture, a large part of the native churches have become self-sustaining and self-governing, giving rise to healthy, vigorous, self-propagating churches. A comparison between them and the home churches would often (not always) be discomforting to the latter. Hundreds of the Christian men, women, and children have, by their life's blood, testified to the power of Christ to save, often after enduring cruel scourging and mocking.

A vigorous native ministry has sprung up. In some places, as on the Niger, they have the entire control of the work. In other places they work with or under the missionaries. As the result of experience, there is a rapidly increasing disposition on the part of the missionaries to turn the entire responsibility over to the natives at the earliest possible date. Several thousand young men are now being trained to more effectively carry the Gospel to their countrymen. Probably no part of the world has yielded such a rich spiritual harvest for the amount of work actually done as Bantu Africa (all south of 2° north).

If we go to Bonny we see a cathedral, seating 1700, taking the place of the temple decked with 10,000 human skulls, which stood there a few years ago. In Rubaga we see the place where thousands yielded up their lives to a despotic king until five years ago taken up by a church seating 4000. In Equatorville, Irebu, and many other places, the shrieks of the dying who were being killed for sacrifice or to be eaten has now given place to the songs of peace and joy. Scores of such illustrations might be quoted.

A great transformation is taking place in Africa. If the Church at home will take hold now this generation will not have passed away before the cry of "enough" is heard. There is no time to lose. Africa has awakened from her sleep of centuries. She is looking for guidance. She will take either Mohammed or Christ, whichever is first presented. Mohammedanism has already got practical control over the whole of the northern part of this area, and is rapidly advancing south. In the very near future a great and bloody conflict for political and spiritual supremacy will be waged between Islam and Christianity. If this present British expedition up the Nile succeeds in breaking the power of the Mahdi—well, if not, it will mean many dark and cruel years to the Central African Christians.

Tho the various lines of progress have been considered separately, and other important lines have not been mentioned, they are not independent; each helps the other. For instance, the Gospel stops wars and opens the way for commerce, commerce builds roads, etc., and lessens the expense of carrying the Gospel.

The natural order is generally as follows: Geographers * go ahead and find out about the people, the country, and its resources; medical science goes and makes it possible for the white man to live there; the Gospel follows and inaugurates an era of peace; commerce follows; law, first military, then civil, steps in and takes control; education, social reform, etc., come in about the same time. Nearly all the educators, about half the geographers, a large proportion of the statesmen, with a small proportion of the physicians, and other scientists, are also missionaries.

Recent progress in Central Africa has been marvelous. History records no parallel. Her friends are filled with hope. Much has been done at a great cost in lives and money. Much remains to be done, much money will be spent, and many lives be laid down before the work is done; but let us not unnecessarily sacrifice any more workers by continuing to commit their health and lives to mission secretaries who have had no medical training. Africa's redemption is at hand. Where sin did abound grace does much more abound; and to-day as formerly "the Cross of Christ is the power of God unto every one that believeth."

* I use the word geographer in place of explorer, as the latter, unless he be also a geographer, contributes very little valuable information as the result of his "trips."

NINE CENTURIES OF BUDDHISM.—III.

BY F. B. SHAWE, LADAK, TIBET.

In the second part of the Buddhist catechism, concerning the doctrine of the Buddha, Subhadra continues :

II. 3. Cannot the Buddha redeem us from the consequences of our guilt by his own merit ?
***Answer.* No man can be redeemed by another.**

But the Dalai Lama in Lhasa is called "savior," and the people universally ascribe some indefinite redeeming power to him.

II. 132. Is it wrong to commit suicide ?
***Answer.* No ; so long as no wrong is done any one thereby.**

Who can determine this ? Life is so complicated that a would-be suicide cannot possibly foresee the ultimate consequences of his action. The Ladaki are here better than their religion, and suicide is universally condemned. A suicide is believed to spend the time between his actual death and the date when he would have died in ordinary course of nature in "Bardo," a state in which he is exposed to the attacks of terrific demons.

In II. 140 the "ten fetters"—*i.e.*, obstacles to enlightenment, are enumerated. Many are more or less identical with the fundamental rules for conduct, and can therefore be passed over here. But as the third "fetter" is mentioned :

The superstition that salvation can be gained by outward religious practices, rites, prayers, sacrifices, worship of relics, pilgrimages, and various other forms and ceremonies.

This is undoubtedly Buddhist theory, and measured by this rule, no Tibetan is unfettered. Prayers and sacrifices will be adverted to shortly ; but quite apart from these, Tibetan Buddhism is nothing else but a mass of outward religious practices. Annually thousands of Tibetans wander weary distances to sacred shrines, which are circumambulated times innumerable, often on hands and knees, while the most debased use of relics made by ignorant Roman Catholics is paralleled in Tibet. The ex-king of Ladak was last year engaged with his whole family in a four months' pilgrimage to the Kailas Mountains. Annually the whole Buddhist population of Leh circumambulates all the shrines, prayer-walls, etc., in the valley, a march of about ten miles ; and an old man used to pass my house daily in execution of this task, twirling his prayer-wheel the while. Scores of people go every summer to the Pangkong Lake in order to obtain the blessing of seeing the image of Lhasa, which is hundreds of miles distant, pictured in the blue waters of the lake. Others go to Triloknath

in Lahaul, which is in some mysterious way connected with Lhasa, and a journey to which is almost equivalent to a pilgrimage to that holy city. Another favorite place is a lake in Kulu with a floating island. A man in Leh solemnly assured me that when on a visit there a strange bird bespattered his new dress with dirt. In anger he wiped it off, and since then nothing but misfortune has dogged his course. He had inadvertently deprived himself of a special blessing.

This is evidently all pure superstition, and a comparatively mild form of superstition. There are lower depths than this. It is Tibetan practice to cremate corpses ; wood, however, being scarce, the cremation is often very incomplete. The ashes and unconsumed bones are therefore gathered together, pounded in mortars and mixed with clay, which is then stamped into little medallions and figures. I have one of these medallions, which purports to contain part of the ashes of the fifth Dalai Lama, and bearing the official gold seal attesting its genuineness on the reverse side. On my asking the man from whom I obtained it why it was damaged at the sides, he explained that many little bits had been consumed by sick people as medicine !*

II. 143. Does Buddhism teach its followers to hate, despise, or persecute non-believers ?

Answer. Quite the reverse. . . . Even where dominant it has never oppressed or persecuted non-believers, and its success has never been attended with bloodshed. In a note we read further : By Christians this is called apathetic indifference ; by Buddhists tolerance.

True, as far as I am aware, Buddhism has never been propagated by the sword, as has Islam. But the statement that " it has never oppressed or persecuted non-believers" does not agree with the facts. The attitude of Tibetan Buddhism *is* that of " apathetic indifference," until the priests find their power imperilled, then fanaticism immediately breaks out. In the early days of the Christian mission at Kyelang a priest showing himself interested in Christian doctrine was promptly made away with by his colleagues. The Tibetan expression " red offering" has not been quite cleared up, and the priests are very reticent on the subject ; but this much is certain, it includes the slaughter of notorious non-believers in order to propitiate the deity. The former Roman Catholic mission in

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* Ladaki Buddhism, however, descends lower still. It is only with grave hesitation that I venture to mention the following practice, and I do so only from the feeling that it will illustrate better than anything else, what awful depths Buddhist superstition can reach. It is an old story that the Dalai Lama's excrements are made up into pills, which are sold as " blessings" to the laity. I have enquired into this marvellous assertion, and have found many people who had heard of these pills, many more who wished to have them and regretted that Ladak is so far away from Lhasa that only a few of these precious objects reach the country, and I have met with one man, who assured me that his father had not only seen, but actually obtained and eaten one of these pills ! Altho I am inclined to believe that the story is true as to its main facts, I am not prepared to assert it unequivocally ; but I do assert that Ladaki Buddhists believe it and welcome such things. Can any superstition be more disgusting, grovelling, and debasing than this ? If Buddhism considers relic-worship to be superstitious, what are we to think of this ? And why has not Buddhism put a stop to it ?

Bonga can point to more than one martyrdom. In 1893 a young man in Leh was baptized, whereupon all priests were interdicted from performing any service in the houses of his friends and relatives, who had in vain opposed the young man's decision. Buddhism in Tibet is tolerant only so long as it can afford to be apathetically indifferent.

II. 144. Are prayers, sacrifices, rites, and other religious ceremonies requisite to reach Nirvana?

Answer. The Buddhist religion does not prescribe prayers and sacrifices in the literal sense of the word; but the repetition of passages from the sacred books, the reading and devout listening to sermons and discourses are considered to be of great help.

As for sermons and discourses, they are absolutely unknown in Ladak. The reading of sacred books is of daily occurrence; but how are they read? The lamas are called, and the whole day long they gabble away at breakneck speed to the accompaniment of drums and cymbals, the people of the house meanwhile ploughing or reaping or shopping in the bazar. Nor could they understand if they wished it, for they are unable to follow the classical dialect, even if read slowly and intelligently. According to Tibetan ideas, however, the sense is of no value whatsoever; the mere reading is sufficient. The usual Tibetan style of writing and printing on loose leaves greatly facilitates the performance. The leaves of a book are simply distributed among the readers, and each man rattles down his particular leaf, probably beginning and ending in the middle of a sentence. If, as sometimes happens, several hundred readers are assembled, two or three books are thus read simultaneously.

Prayer properly so-called—*i.e.*, a petition for a benefit desired or a thanksgiving for benefits received—is absolutely unknown. Tibetans have several Dharanis or prayer-formulæ consisting of a few Sanscrit syllables, usually without any meaning. Of these formulæ, one stands so far pre-eminent that it has practically ousted the rest—the celebrated "Six Syllables," "Om mani padme hum," the invention of which is ascribed to Janrezig, the patron saint of Tibet. The holiness and meritoriousness of this prayer are beyond description great. According to the lamas, its frequent repetition is alone sufficient to ensure salvation or at the very least rebirth in Devachan; and repeated it accordingly is, from early morn till late at night. Ploughing, reaping, and threshing, walking and riding, sewing and cooking, spinning and weaving—in short, every occupation not requiring the use of the mouth is accompanied by the ceaseless murmur of the Six Syllables, sometimes aided by the use of the rosary. Even in conversation, often of the foulest sort, the prayer-wheel with its hundreds of impressions of the Six Syllables is twirled round, each revolution counting as if the prayers had been spoken. The same Six Syllables are contained by thousands in huge cylinders, turned by water, wind, and hand-power. Printed on pieces of calico, they flutter in every breeze blowing over the valley, while the traveler passes them by hundreds, engraved on rocks by the roadside, or on stones placed on specially built walls, or

inlaid in huge letters in white stones on the dark hillsides, so as to be visible miles away. Countless millions of times are the holy Six Syllables prayed by mouth, water, wind, and hand in the course of a year. All Tibetan Buddhism is bound up in them.

And what do they mean? They are originally Sanscrit, and have the apparently harmless signification: "Oh the jewel in the lotus. Amen." But to the student, these words cover a reference to Shivaism.* They are simply a remnant of the old phallic worship, of which many other remnants still exist, and which Buddhism has proved powerless to extirpate completely. It is a relief to find that the meaning is entirely lost to the people, both cleric and lay. Go over all Tibet, and you will not find a single man who can explain their signification; and the people use a prayer of which they do not even pretend that it contains any sense at all. The great northern "Church" of Buddhism occupies itself with "praying to nobody for nothing" in what is to them a senseless jingle, and ascribes to this truly intellectual occupation the value of religious merit.

II. 145. Does the doctrine prescribe the worship of images, statues, relics of the Buddha and his disciples?

Answer. No; according to the Buddha's teaching, these practices are of no help to the furtherance of true knowledge, and may easily lead to error and superstition.

None the less, however, is it a fact that Buddhist temples are crowded with images. The image of the Buddha is less frequent than one might imagine. The statue, often colossal, of the next Buddha to appear is more often seen. Still more usual are images of the great saints, Bodhisattvas and lamas. But there is also in every temple an incredible number of figures, great and small, of some of the innumerable deities and demons of the Buddhist pantheon. The walls are covered with pictorial representations, among which is usually a "Wheel of Life." The others are more past, present, and future Buddhas, saints and deities. As if this were not enough, numerous paintings on paper or calico are suspended all around. It must be specially remarked that almost all are perfectly decent in clothing and posture, but there are in every temple of any pretensions eight figures of deities bordered from Hinduism, than which anything more obscene can hardly be imagined. In one or two cases I have even seen plastic representations of these deities, in which case the utter and intentional obscenity is put forward with a shamelessness that is in itself sufficient proof of a total want of moral consciousness. They were first pointed out to me by a lama, who expected me to join him in his undisguised pleasure at the exhibition. If you inquire about them, you are told that they are "protectors" or "servants" of the doctrine. A

* The precise meaning of these words those who list can read in Monier-Williams' "Buddhism," p. 372, or in Koeppen's "Religion des Buddha," ii., p. 61.

religion which can tolerate such obscenities as protectors or servants clearly abdicates any pretensions to inculcate morality and pureness of life in its adherents.

The tendency of Buddhism to idolatry is so notorious that even Subhadra is obliged to attempt to explain it away. He therefore continues :

II. 146. Why, then, are the Buddhists in the habit of offering flowers and of burning incense before the Buddha's statues ?

Answer. The lay adherents are wont to do so in order to give expression, by an outward act, to their veneration and gratitude. Europeans in the same way place flowers and wreaths on the monuments of their great men. . . . Such a custom has therefore nothing objectionable in it, but it were a great mistake to attach any special merit to it.

This answer is absolutely untrue as regards Tibetan Buddhism. In every temple it is part of the duty of the *priest* in charge to see that offerings are presented. They consist of butter, grain, tea, flowers, water, etc. Of these flowers and water are the greatest favorites, "because they cost nothing," as a priest once explained. Nor is it true that "no special merit" attaches to such gifts ; on the contrary, the Ladaki are taught that all offerings, especially of butter and tea, are very valuable. Naturally so, for they help to swell the larder of the monks.

It is also incorrect to say that the images, before which offerings are placed, are merely emblems. That images, which are believed to have fallen from heaven, receive divine adoration, goes without saying ; but the manner of treating images made to order is clear proof that the image is in itself considered as divine. When an image or picture has received the consecration, it is a heinous offense to place it on the floor, much more to touch it accidentally with a stick. It is equally heinous to cross the roof or the floor of a room above the spot where the image stands, and special architectural arrangements are often made to prevent this. Nor is the punishment which follows such deeds considered as being caused by the general want of respect shown ; it is ascribed directly to the wrath of the particular divinity represented, and to no other. In all monasteries there is at least one image or picture, usually that of Kali, which is rigorously kept veiled all the year round, except on one certain day, when special services are performed. To unveil the deity at any other time would cause untold misery to the wretched man committing the deed. In one of the temples of Pyang monastery I noticed a dirty-looking box. On approaching to open it I was stopped by a horrified exclamation of the attendant lamas, who proceeded to explain that inside the box was an image of peculiar holiness. It had been sealed up in the box at Lhasa, transported to Ladak on a pony which had never since been used, and the seal had never been broken. If the seal were ever broken and the image exposed, the angry divinity would immediately destroy the monastery. The lamas, however, entirely disagreed as to what image was in the box. In Leh there is a temple which may only be entered by

lamas. Any other person entering is immediately struck dead. The people assert that about one hundred years ago a woman who rashly entered met with instantaneous death at the hands of the wrathful deity. Facts like these utterly knock the bottom out of any "emblem" theory. The divinity itself resides in the image. Tibetan Buddhists are idolaters in the full sense of the word.

Images are in themselves good and a cause of luck. With every additional image placed in the family chapel the chances of good fortune are perceptibly increased. It does not matter in the least whose image it is; one is as good as another. In one house I saw five hundred niches ready for images, of which upward of three hundred were occupied by absolutely identical clay figures of Janvezig. The householder informed me that he was saving every pice he had to fill up the remaining niches. I suggested that some variety might be desirable, both from an esthetic and practical point of view, but he replied that quantity only was really necessary. He would, he said, certainly like a change, but he had only one mold and could not afford to buy another.

Books are almost equally holy. It does not signify whether they treat of religion, or astrology, or fairy tales (of which Tibetans are very fond), or of medicine. It is of no consequence whether the book be complete or have half the leaves missing or consist of the leaves of several incomplete books on different subjects jumbled up together. It does not matter whether any one in the house can read a syllable or not. The book is itself an indescribable blessing. To place a book on the floor would cause ruin. The sacred light must be lit before it every evening, just as before idols. I have often seen a lama walking along the road, accompanied by a man carrying a book, which is often over two feet long. A layman approaches, doffs his cap, and at a sign from the lama the attendant touches the man's head with the book, whereupon he walks away in the comforting assurance that he is appreciably nearer salvation. The leaves of books are sewn into charms and eaten as medicine. Indeed, so far do the Ladaki go in their adoration of the book as such, that they occasionally place copies of the Christian Gospels in Tibetan on the altar with the idols and offer water, incense, and lights as to their own books. It is even on record that a sick man, having swallowed several leaves of Buddhist books without finding relief, eat a few pages out of the Bible. He was bitterly disappointed at finding that the new religion eased his stomach troubles as little as the old had done.

(To be concluded.)

THE RECENT WAR IN MADAGASCAR AND SOME OF ITS CONSEQUENCES.

BY THE REV. WILLIAM E. COUSINS, M.A., ANTANANARIVO, MADAGASCAR.

The seventeenth century in one respect closely resembled the nineteenth, inasmuch as it was a time of great activity in colonial expansion. The nations of Europe seemed all eager to found "establishments" or "plantations" among uncivilized or semi-civilized peoples. The large island of Madagascar naturally attracted their attention, and in both France and England ambitious schemes of colonization were engaging the thoughts of leading men. In 1642 Cardinal Richelieu granted a patent to Captain Rigault for the exclusive right of sending ships and forces to Madagascar, and a company was formed under the name of the French East India Company. Even at an earlier date (about 1638) similar plans were being discussed by the merchants of England, and Richard Boothby states that it was decided that Prince Rupert should go as Viceroy to Madagascar. These English schemes bore little fruit, and we know that in the troubled times that followed Prince Rupert found work to do much nearer home; but the French sent out various expeditions, and established themselves at Fort Dauphine (still called by the natives Faradofay, after the French name), at Foule Point, and at other places on the east coast. The history of these early establishments is little else than a story of continual struggles with the natives, and with that even more dangerous enemy, the prevailing malarial fever.

When the islands of Mauritius and Bourbon were taken from France by the English in 1810, Governor Farquhar at once sent a detachment to Foule Point and Tamatave to take possession of the forts formerly occupied by the French, and issued a proclamation taking possession of Madagascar as one of the dependencies of Mauritius. When peace was re-established in 1815, the Governor of Bourbon, M. Bouvet de Lozier, loudly protested against such an act; and according to Captain Oliver's account, "the English Government admitted that the claim was not well founded, and ordered Governor Farquhar to restore to the French all the posts which had been occupied by them before the war." The French, however, seem to have done little to vindicate their claims, nor could the British Government have regarded them as having any solid foundation, for in making a treaty with Radàma I. on October 23d, 1817, it not only restored to the king one hundred square miles of land obtained by the British from the natives near Port Loquez, but unreservedly acknowledged him to be king of Madagascar, and not merely, as he had formerly been called, "Chief, or King of the Hovahs."

The course of events since 1817 can only be sketched in barest outline. England did much to further Radàma's policy of subduing the different

tribes, and thus forming a united kingdom. But with the accession of Queen Ranavàlona I., after his death in 1828 there came a change of policy, and one of the first acts of the new sovereign was to annul Radàma's treaty with the British Government.

France had not up to this time entered into any close relation with the Hova Government; but by treaties with local chiefs she had, in 1821, obtained possession of the island of St. Mary, off the eastern coast; and in 1841 she obtained in the same manner the island of Nosibè, off the northwest coast. About the same time she also made treaties with certain chiefs, smarting under the oppression of their Hova conquerors, which gave her some shadowy claims to portions of the mainland.

In 1845, when French and English traders in Tamatave were being treated with great harshness by the native authorities, a combined attack upon the fort was made by English and French war vessels. This attack was not successful, and the Hovas have often boasted that they won a victory over both the French and the English. As a matter of fact, however, tho the fort was not taken, their losses were much heavier than those of the attacking forces.

On the death of Queen Ranavàlona I., in 1861, both France and England sent embassies to be present at the coronation of her son and successor, Radàma II., and subsequently both governments made treaties acknowledging the king or queen reigning in Antananarivo to be sovereign of the whole island.

Difficulties between France and Madagascar were not, however, brought to an end by this treaty. Complaints of the conduct of the Hova officials were frequent, and the relations between the two governments were often seriously strained. At length, in 1883, matters came to such a pass, that because the Malagasy would not yield to certain demands made by the French Government, the posts of Mojangà and Tamatave were bombarded. The war thus commenced (if war is a fitting name for what was little more than a series of bombardments and blockades of the ports) lasted till early in 1886, when a treaty of peace was concluded. This treaty gave the French a firmer foothold in the island than they had ever had before, and, above all, it secured the placing of a Resident-General, with a small body of French soldiers as a guard of honor, in the capital. This in due time not unnaturally led to fresh difficulties. The late Prime Minister used every possible device to minimize the operation of the treaty, while the French Residents-General, on the contrary, were ever seeking to render it more effective. The French never gained from this treaty all the influence and authority they had expected; and it was clearly foreseen that new difficulties could not long be warded off. In October, 1894, M. Le Myre de Vilers was sent out on a special mission to present an ultimatum, which was virtually a claim to exercise a full protectorate over the island. This ultimatum is well described as having been "intended to define the uncompromising nature of the French suzerainty, affirming categorically that the

Queen's government should deal with foreign powers only through the French Resident, that all concessions should be subject to the Resident's veto, that a sufficient French garrison should be permanently installed, and that the French Government should be free to execute public works and to collect taxes to defray the expense thereof." The native government replied to the French demands by making some counter suggestions, but absolutely refused to grant what M. Le Myre de Vilers required. After a few days' stay in Antananarivo the envoy hauled down his flag and returned to the coast.

As soon as the refusal of the Hova Government to accede to the French demands was known in Paris, M. Hanotaux, Minister for Foreign Affairs, made a statement with regard to the intentions of the government, and said they would ask for the despatch of 15,000 men and a grant of 65,000,000 francs. After a debate lasting three days a vote to this effect was agreed to on November 25th by 377 votes to 143. General Duchesne was appointed leader of the expedition.

The first steps taken by the French to carry out their plans were the seizure of Tamatave on December 12th (the Hovas simply retiring to their intrenched camp at Manjàkandrianombàna), and of Mojangà on January 16th, 1895.

In March the main body of the French expedition left France, many, alas ! never to see it again. Immense enthusiasm was shown by the populace, and these brave men left amid the strains of martial music, the applause of the assembled crowds, and showers of bouquets from the hands of their countrywomen. Prayers for the success of their enterprise were offered in the churches.

The expedition was to start from Mojangà and to march by this route to Antananarivo, a distance of little less than 300 miles. The general landed at Mojangà early in May, but before his arrival General Metzinger had already taken Marovoay, an important Hova garrison town about 40 miles distant from Mojangà, on a small tributary of the Betsiboka. On June 9th Mevatanàna, another important town near the junction of the Ikopa and the Betsiboka, was also captured. Near this place is Suberbieville, a town that has sprung up within the last few years in connection with a gold concession granted to a Frenchman named Suberbie. Up to this point the river had been utilized to some extent, tho not so fully as the French had hoped, and much confusion appears to have existed. But now began the most trying part of the campaign—viz., a difficult land journey through a roadless country, and ten weeks were taken up with the construction of a military road from Mevatanàna to Andriba, a Hova garrison town about midway between Mevatanàna and Antananarivo. It has been estimated that the construction of a hundred miles of road cost 1500 lives, 15 for every mile ; and a correspondent, writing from Andriba, pathetically named it " that long Calvary."

The losses of the French were chiefly in the lower parts of the country.

The numbers in the hospitals were very large, and medical attendance was altogether inadequate. At one time, when quinine was sorely needed, cases of it were lying unrecognized on the beach at Mojangà, having by some error been labeled "nails." Many of the soldiers sent out were quite young, and it was among these that the death-rate was so terribly high. The official estimate gives 3500 as the total number of deaths in the island. Many more (probably another 500) died on their way home; and hundreds of the survivors will long have reason to remember Madagascar, the malarial fever having such a strange unwillingness to leave those whom it has once attacked.

Comparatively few men were killed by the Hovas, as very little serious fighting took place. It should be remembered that the English officers had been dismissed some months before, and those who know Madagascar are not much surprised that the native officers showed little resource or courage, and that troops did not care to face French soldiers. Altho positions of great natural strength—as, for instance, at Andriba—were selected and great labor was expended in the construction of earthworks, as soon as the French attack was commenced these positions were at once abandoned. General Rainianjalaky, in command of the troops at Andriba, sent the following message to the Prime Minister: "I can do nothing. My men will not stand. They run away as soon as they perceive that two or three of their friends have been killed."

In spite of some facts which might seem to point to a different conclusion, the Hovas are not to be considered a warlike people. Military service is hated and dreaded by them. Nothing pleases them more than to be allowed quietly to attend to their agriculture and their trading.

Then it has been evident for months past that serious divisions existed among the native rulers. There have been among them not a few who have been in sympathy with the aims of the French. It must not be forgotten that French officials have been living in Antananarivo for ten years, and that they have made many friends among the people. They have diligently sought to prepare for events they saw would not be long delayed, and we may without any serious breach of charity assume that French gold had already to some extent paved the way for General Duchesne's army.

Some disappointment has been expressed at the utter collapse of the Hovas. Mr. Stead, in the *Review of Reviews*, says they "had not a pennyworth of fight in them." The missionaries ought, he says, to have infused into the minds of their converts more of the Puritan spirit, the spirit, for example, that animated Cromwell's Ironsides. Missionaries are not drill sergeants, and they need not wince under Mr. Stead's censure. But there is no doubt some cause for disappointment, especially when we remember the noisy and extravagant speech indulged in by many of the natives. Their patriotism has proved to be of a very shallow and ineffective description. Cowardice, however, is not the only explanation of the

course of events. Had the Hova troops been well fed and well led, and, above all, had there been a general feeling of contentment with the existing government, General Duchesne and his little band of toil-worn troops might have met with a very different reception when they reached the neighborhood of Antananarivo in the closing days of last September.

The utter collapse of the Hovas was not, however, without its compensations. When we remember how they were mown down by the French guns, and especially what havoc was caused by the melinite shells, we may acknowledge that their so-called cowardice had at least this advantage, that it saved thousands of lives. The greatest friends of the Hovas never believed they could successfully contend with the well-trained and well-armed soldiers France could send against them ; and a stouter resistance would only have prolonged a useless struggle, and would not have altered the final result.

The last stage of the war was the brilliant dash made by General Duchesne and a flying column of 3000 picked men (about half of whom were Frenchmen), which left Andriba for the capital (a distance of about 100 miles) on Sunday, September 15th. It is quite clear that by the time General Duchesne had reached Andriba he had formed such an estimate of the Hova troops as led him to conclude that he need fear no serious resistance, and that altho the Hovas might be able to outnumber him in the proportion of from 10, or even 20 to 1, his small but well-seasoned and well-disciplined body of troops might be trusted to hold their own and to gain possession of Antananarivo.

During this last part of the campaign the Hovas seem to have shown more energy and courage than in the earlier stages, and for the three days immediately preceding the capture of Antananarivo they made a steady attempt to check the French, and disputed the ground with them mile by mile ; but even at this stage the fighting cannot have been very severe, as the French losses were only about 50 wounded and 7 killed.

Antananarivo was taken after a brief bombardment on the afternoon of Monday, September 30th. The French guns were placed in position at Andrainarivo and on the Observatory Hill due east of the capital, and a few shells were fired at the palace, a little more than a mile away the other side of the valley. These, falling as they did among the crowds assembled in the courtyard for the defence of their queen, were terribly destructive. A French writer says, " Mangled bodies of Hovas were tossed into the air on the very terrace of the Queen's palace by dozens at a time." Another correspondent, describing the same event, says, " 35 were killed by the first shell and 18 by the second."

Melinite shells, specially reserved for this purpose, were about to be fired, after which the place was to be taken by assault. Happily the Queen at this moment (about 3.30 P.M.) ordered the flag to be hauled down, and officers bearing a flag of truce were sent to the French general. The firing at once ceased, and the French troops quietly took possession

of the town. On the following day (October 1st) the treaty brought by General Duchesne was signed by the Queen, and the final act in a long series of events took place. The dream of more than two centuries was realized, and Madagascar came under the power of her long-dreaded enemy. It now remains to be seen what steps will be taken to make this great African island what French writers have so often wished it to become, "Gallia orientalis," or Oriental France.

The dread of French invasion has been hanging over the Malagasy people like a threatening cloud for many years past, and now that the cloud has burst and the war is over, we may try to look calmly at accomplished facts, and to forecast as best we may the probable results of the French victory.

That Madagascar will gain much from it may be freely admitted. In all that pertains to the development of her rich material resources we may expect to see rapid advance. Roads, railroads, telegraphic and postal communication, the use of the smaller French coins instead of the miserable "cut money" or "chopped dollars" hitherto used, a well-organized system of mining licenses, and more liberal arrangements as to the forming of plantations of various kinds, are some of the results likely to follow the establishment of French rule. We may also look for a larger measure of justice and efficiency in the administration of the government. The Malagasy code of laws is fairly good, and suited to the condition of the people, but the weak point in native rule has always been in the administration. Government officials have had no regular pay, and great oppression and injustice have existed. The poorer classes have been the helpless prey of their superiors. At the root of many of the evils of the past has been the system of *fanompòana* or the *corvée*, under which any one might be required to render unrequited service to the government. This has led to an amount of petty cheating and oppression almost incredible. It appears likely that the French victory will give the death-blow to this system, and already measures are being taken for the introduction of some equitable plan of taxation. Let the people be placed in a position which enables them freely and uninterruptedly to attend to their own business, and in which they will know exactly what demands will be made on them by the government, and a new era may be looked for. Domestic slavery, which has long existed, and against which not even the conscience of the native churches is much exercised, will no doubt be gradually brought to an end. Then the bands of marauders that have infested many parts of the country and have terrorized the poor people in sparsely populated districts will be put down with a strong hand, and peace and security will be restored to the disturbed districts.

Already the fruits of French rule are making themselves manifest. A writer in the *Standard*, under date of "Antananarivo, November 15th," says: "It is now not quite seven weeks since Antananarivo was taken and the conclusion of the war, and yet it might be as many years,

so unconcernedly have the Hovas settled down to French rule, and there is not the remotest chance of their rising against it. The remark is being continually made here that probably there never was a nation who took so kindly to their conquerors as do the Hovas. A garrison of some 3000 men is being talked for Antananarivo ; whereas 50 men would be more than sufficient to prevent any outbreak against the French. This may be accounted for in two ways : 1. The Hovas as a nation are accustomed to accept anything their sovereign agrees to ; 2. The tact and wisdom displayed by General Duchesne in all his actions. Whoever was responsible for his appointment as head of the expeditionary force is very much to be commended."

All recent communications agree with the above commendation of General Duchesne. His firmness in maintaining discipline among his troops, and his kind and generous treatment of the natives, have won for him golden opinions from all classes.

It was strange and amusing to read of the way in which, from the very day on which the treaty was signed (October 1st), the most friendly relations began at once to exist between the natives of Antananarivo and their French conquerors. The latter, weary and worn out by their long march, proved very welcome customers to the petty traders that abound in the capital. The trading instinct seemed stronger than any sentiment about the independence of the fatherland, and a brisk traffic at once sprang up. In the pockets of the soldiers was a plentiful supply of French coins, and the many stall-keepers on the roadside and in all open spaces were able to supply coffee, cakes, rice, fowls, beef, manioc, and fruit in abundance. The French soldiers knew little of current market prices, and the Hova traders looked with unbounded satisfaction upon customers who gladly paid two or three times the usual price. Their only regret would be that General Duchesne had not brought 6000 of such ready and welcome customers instead of only 3000.

Mission work has suffered far less from the war than was feared, and as we look back upon the events of the past year we see great reason for cherishing a spirit of gratitude and hope.

First of all we may express our deep thankfulness that those missionaries who remained in and near the capital were kept in perfect safety. The directors of the London Missionary Society, believing that those on the spot would see more clearly from day to day what was wisest for them to do, granted to all their agents complete liberty of action. Some left the interior, and even the island for a time. Others remained at their posts. Those who remained were sharply criticised by some newspaper correspondents, notably by the special correspondent of the *Times*. It may be granted that, judged by ordinary standards of prudence, it seemed unwise for ladies and children to remain at such a time. What was most to be feared was that before the French could reach the capital an interregnum of lawlessness and confusion would be caused, and that an excited

mob might even turn upon their English friends and helpers. The sad events at Arivonimàmo, when Mr. and Mrs. Johnson and their little daughter were savagely murdered a few weeks after the taking of the capital, show that such fears were not groundless. But in judging our friends who so bravely remained at their posts, we must think chiefly of their motive and of the spirit in which they acted. Their wish was to prevent the breaking up of the general work of the mission, to keep the people as quiet and hopeful as possible, and to give them a practical proof of sympathy with them in their trials. And so the natives interpreted their action, and many who were personally unknown to them thanked them for thus remaining. And their faith had its reward. No harm befell any one of them. Bullets fell around them, but no one was injured. A tile or two on the roof of Miss Byam's house, broken by a bullet from a shrapnel shell, was the only damage done to mission property. It proved to be a great advantage that missionaries were on the spot to take up the work as soon as possible after the bombardment, and to help and encourage their native friends in the strange circumstances in which they suddenly found themselves.

It is also pleasant to think that on the very afternoon when the conflict ceased missionaries were busily employed in receiving into the missionary hospital at Isoàvinandriàna all the French wounded. A kind and friendly feeling was at once created by this action that produced very happy results.

Again, there is the fact that so little interruption of the regular work of the mission occurred. While we at home were from day to day made aware through telegraphic messages of the progress of the French expedition, news traveled less rapidly in Madagascar, and the people generally seemed almost to the last still to cherish the belief that the difficulties to be encountered, and, above all, the virulence of the fever, would prevent the French army from reaching the capital. It was pathetic to receive the letters written in the interior just before the final crash came, there seemed to be such a strange unconsciousness of the nearness of the invading army. School and church work were going on as usual up to the very last, for only one Sunday (September 29th), when fighting had almost reached Antananarivo, were the churches closed ; and even on that eventful day the Palace Church was opened, and the Queen attended the service. At the close she spoke to the people present about the threatening aspect of affairs, and expressed her determination to accept the will of God, whatever the event might be. Thus up to the very eve of the capture of the capital there was no serious break in the continuity of the work of the missionaries.

And to this we may add the equally cheering statement, that in a very few days after this event work was resumed. Churches were reopened on October 6th, and school work was recommenced within a few days. Some of the leading schools were opened about a week after the bombardment. The most recent newspapers from the island give reports of various

meetings, school examinations, and other similar events, and, above all, of the well-attended meetings of the Congregational Union of Imèrina, when we usually have 1300 or 1400 delegates present. The holding of this meeting so soon after the advent of the French did much to quiet the minds of the people, and such a large number of country pastors and others coming up to the capital, and seeing for themselves the order and quiet reigning around them, would be the best possible agents to allay the fears of many ignorant and excitable people in remote country places. That such liberty of carrying on the work of Protestant missions still exists, and that confidence is being so rapidly restored, is to be attributed to the conciliatory attitude of General Duchesne. A deputation of missionaries waited on him a few days after his arrival, and explained to him the character of the work they were carrying on, and also the strict rules of the missionary societies which prohibit their agents from interfering with local politics. "Go on with your work in the usual way," said the general, "the French Government has no intention to interfere with you." Soon after a deputation of native pastors had an interview with him, and received a similar answer.

And then, strange to say, a deputation of native Christian women went to call upon this terrible man, the leader of the conquering army that had destroyed their independence, the representation of the enemy they had so long been taught to fear, and from whom many had fled in panic just before the bombardment; and the object of their visit was not to sue for mercy from their terrible and powerful conqueror, but, as representatives of the Madagascar branch of the World's Women's Christian Temperance Union, to thank him for some stringent regulations he had made to lessen the sale of intoxicating drinks.

General Duchesne's work is probably almost done, and the new Resident-General, M. Laroche, is now the representative of the French Republic in Madagascar. He is a Protestant, and has the reputation of being a reasonable and honorable man. We shall be glad to hear that he confirms the wise policy of his popular predecessor.

The Protestant missionaries in Madagascar have no wish to obtain State patronage or assistance, but they do hope still to enjoy the priceless boon of religious freedom. Since the accession of King Radàma II., in 1861, both Protestants and Roman Catholics have had the fullest liberty to carry on their work. The *magna charta* of religious freedom is contained in the words of Queen Rasohèrina, spoken in 1863, and repeated many times since, "And as to the praying (the common name in Madagascar for the Christian religion) there is no compulsion, for God made you." This has been for more than thirty years part and parcel of the law of the land, and under it French and English missionaries have worked side by side, not altogether without rivalry, but certainly without any great bitterness; and there seems no reason why in future years the same freedom should not continue to be the heritage of the Malagasy people

and their missionary helpers. The Zanzibar Convention of 1890 is a formal pledge on the part of the Republic that such shall be the case; and the wise conduct of General Duchense seems to show that French administrators intend to act in harmony with its provisions, and to treat with fairness all sections of the religious community.

Knowing well, as I do, the missionaries now working in Madagascar, I here state my strong conviction that they will not be found opponents of French rule, but will do their best to lead the people quietly to pursue their ordinary occupations, to accept the logic of facts, and to make the best of their changed circumstances.

An able French writer a few months ago, M. Le Myre de Vilers, who was the first to occupy the position of Resident-General in Antananarivo after the signing of the Treaty of 1886, wrote in the *Revue de Paris*, that French rule had two irreconcilable enemies in Madagascar, the Hova Government and the London Missionary Society. I can see no need for such a judgment. Granted a continuance of the religious liberty at present enjoyed, I think our work will tend to create a spirit of quietness and respect for law, that can only be a help and not a hindrance to the French officials.

In this same article the writer adds a phrase that to all friends of the London Missionary Society will, I venture to think, sound like a very high compliment—a compliment all the more valuable as coming from one who can speak so strongly against us. "The able men," he says, "who carry on the work of this society are insensible to discouragement, and notwithstanding the capture of Antananarivo they are still carrying on their work as before." May they, and indeed all missionaries in the island, ever show this "insensibility to discouragement," and with quiet, peace-loving hearts still persevere in their great work, and by patient continuance in well-doing stop the mouths of certain noisy critics, who, writing in profound ignorance of the men and their work, speak of them contemptuously as those "English Methodists," who are simply using their religious work as a blind to cover their political designs. The London Missionary Society is no political organization, but has been in every land true to its one grand object of seeking to instruct heathen and unenlightened nations in the truths of the Christian religion.

THE MARTYRDOM OF ARMENIA.

BY REV. CYRUS HAMLIN, D.D.

The first great massacre was at Sassoun about the last of August, 1894. The first reports were discredited. They were denounced by the Sultan as absolutely false. They were generally believed to be greatly exaggerated. But one year and nine months have passed, and the world now

knows that instead of exaggeration the half was not told. It could not be believed that there were such fiends in human shape, or that any monarch, heathen or Mohammedan, could ever sanction such atrocities as Abdul Hamid *decorated.*

The world desires to know who are the guilty parties and how it has come about.

The reigning Sultan, Abdul Hamid, is the sole originator of this era of bloody torture. He ascended the throne in 1876. From the beginning he manifested a special hostility to the Armenians. His mother was a beautiful Armenian girl who sold herself for the pleasures and jewels of the palace. Usually such renegades hate their own race, and she probably inspired him with her own spirit. He found a surprising number of Armenians occupying posts of usefulness in his government. They were clerks, dragomen agents of every kind, consuls, commissaries, ambassadors. Seven had risen to the rank of pasha, and two to the higher rank of vizier. All this began to be changed, but not suddenly or violently. Some were degraded to lower positions, and they at once resigned. Hamid from the beginning assumed the right to look into every department and change whatever did not suit him. Even his cabinet ministers found their trusted secretaries changed without notice and without consultation. If they remonstrated he changed them.

Another line of enmity to the Armenian and to all our missionary work was shown in the department of education. No school-house could be built, no old one could be repaired. Occasionally a local officer would for a bribe allow a leaky roof to be remedied without attracting anybody's notice. He endangered his official head in so doing.

He also established a censorship of the press which has been ruinous in its influence. Many good school-books have been destroyed for having such words as *courage, fortitude, freedom, liberty* in them.

Another line of hostile administration has been shown in arresting and throwing into prison the colporteurs employed by the Bible Society and by missionary and tract societies. In many scores of instances it has been done when they had no books but those printed by imperial authority, bearing the government stamp, and when the colporteur had his *teskereh,* or government permit as a bookseller. These innocent men have spent months in the most loathsome prisons, and their lives have been wasted away by disease. Every one of them could escape his sufferings any day by professing Islam. It was all religious persecution, as contrary to Mohammedan law as to justice and equity.

After all, his most offensive course has been in the line of taxation. This has been nothing less than legalized robbery. Russia has defended the Greeks and France has defended the Catholics. Their consuls are scattered all over Asia Minor. It is well known that they have not been unwilling to see the Protestant and Gregorian Armenians ground to the dust. The United States have not been allowed to have consuls because

Russia did not want their intermeddling. Our Government commands no respect. For many years the property of American citizens has been capriciously destroyed, and nothing beyond a promise, never intended to mean anything, has been obtained. Our Government takes it all meekly.

It should be freely acknowledged that while Abdul Hamid has been using every possible means to degrade and impoverish the Armenians, he has been the most liberal patron of education among the Moslems. No Sultan of this century has built so many school-houses and established so many schools, and printed so many school-books, but they have all been for Moslems. The whole Moslem population has been inspired by him with a spirit of jealousy and hatred to the Armenians which they never had before. They, the Turks, are led by their Sultan. If he is friendly to the rayahs, they are. If he is known to be hostile, they easily catch his spirit and become ruthless murderers in the name of the prophet. Probably no people on earth are so much controlled by the character of their ruler as the Turks. He is called "The Commander of the Faithful," the Distributor of Crowns, the Arbiter of Life and Death, etc.

But this process, tho sufficiently bad to be called infernal, was too slow for Hamid. He was determined to have his whole Eastern border *unified*. He would have no "giaours" there. They must become Moslems or be killed. Here he stepped out of all Mohammedan law. They were all patient, obedient taxpayers. It was a time of peace, not of war, and by every law of humanity and of Islam, they were entitled to his protection. This massacre of peaceable, unarmed, and faithful subjects in time of peace has no parallel in the history of Islam. It is this which constitutes the supreme infamy of the "Commander of the Faithful."

To accomplish his purpose with more rapidity he employed the Kurds, old hereditary robbers. He formed the Kurdish tribes into cavalry armed with rifles and named after himself Hamidieh cavalry. The work of slaughter was begun by them at Sassoun. The large village and all the smaller villages of the district of Sassoun were involved in one bloody massacre; and the chief perpetrators, instead of being regarded by the Sultan as miscreants, unworthy to live, were decorated by him and held in special honor. It is evident also that he delights to have the poor, defenseless victims tortured, else he would stop it. He professes to the ambassadors the most noble sentiments, and at the same time sends secret orders to have the good work go on. His governors, whether Vali, Mutessariff, or Caimacam, have all solemnly and repeatedly declared that they act from orders coming from the highest authority.

The torture, violation, and slaughter of so many women and children at Sassoun caused the Sultan some alarm. He thereupon commenced the system of absolutely denying the truth of the reports. There had been no massacre. Some turbulent Armenians had been reduced to order.

That was all. Armenians under torture were compelled to sign these Sultanic declarations. Many who would not sign died in prison.

But so soon as he perceived that he was safe and that Russia, France, and Germany (shame on the land of Luther !) would protect him from any interference, he expanded his original design and made it embrace all the Armenians. France will not allow him to touch the Catholic Armenians. Two and a half millions of Gregorians and Protestants occupy him for the present. He excuses his agents from killing old men, women, and children. Enough to destroy their habitations and strip them of beds, bedding, clothing, and food, if they will not profess Islam. He felt sure they would all finally yield and come into the glorious fold of the prophet. His hope has been poorly realized. Many thousands have chosen death by protracted sufferings, and are still dying.

The number of innocent persons massacred cannot be known with precision. It will be between seventy-five and one hundred thousand. The number of homeless refugees cannot be less than five hundred thousand. This is the work of Abdul Hamid, and it will be his monument in history.

Next to him stands Russia in the order of responsibility. The astute and watchful Czar saw the opportunity which the insane course of the Sultan opened to him. He had only to exasperate him to such deeds as would open the way for his own interference. Russia had played that game too successfully in the "Bulgarian horrors" to forget the lesson.

A revolutionary party of Russian Armenians, under the name of Hunchagists, was formed in Russia, and its agents came into Turkey. As to the possibility of doing anything, the absurdity is such as to expose it to contempt. The Armenians are two and a half millions of people, unarmed, never allowed to have arms, a quiet, submissive, loyal people, scattered among twenty millions of Moslems, well armed and skilful and terrible fighters. These Russo-Armenian revolutionists claim to have secret revolutionary bands all over the empire, and they levy contributions at the point of the dagger from all Armenians, Protestant or Gregorian. They fearlessly assassinate a man who refuses. Many innocent Armenians have been put to death by these patriots. They are perfectly safe, for if apprehended they are tried before a Russian consul, who sets them free as having acted on self-defense.

These "revolutionists" exist in large numbers in Greece, England, and America. They also are safe, and they make a very good thing of it. They compel all the poor workmen to pay them liberally "for the cause."

Their writings and plottings are hailed with joy by the Sultan. They teach rebellion most madly. Their teachings are translated into the Turkish newspapers and spread all over the empire. By means of these Abdul Hamid is able to excite the Turks and Kurds everywhere to slaughter the rebellious Armenians. He has been able to give still greater savagery to the bloody and inhuman work by giving over to "loot" all the property of those who refused to confess the prophet and who remained true

to their Christian faith. The comfortable houses of tens of thousands have been stripped of everything of value, and the houses have been made uninhabitable. Many houses of the Moslems are filled to overflowing, so that if the plundered people had any property left they could buy back many lost articles at a very reasonable price.

Russia and France survey with satisfaction the destruction of the Protestant and Gregorian Armenians. They will not interfere ; for justice, mercy, compassion have no place in Oriental diplomacy. In their policy of reducing the Armenians to a forced change of faith or extermination, Germany is with them, and her "blood and iron" policy is deaf to the woe and wail of Armenia. Doubtless God will requite her.

All these powers will unite in the policy of removing the missionaries. They are accused of being the origin of the whole bloody movement. It is a most malicious and base fabrication. It is true that the enlightenment and education of the Armenian people have aroused the jealousy and hatred of the Turks. It is a change equally distasteful to Russia and Turkey. To suppress these elevating forces puts them out of the pale of civilized nations, and Russia will put forth Turkey to do the work and bear the odium. There are two that can play at this game of using Turkey. Our Government can hold Turkey to her treaties, and they are sufficient for the defense of the missionaries.

"The most favored nation" gives them the right to remain. *Adet,* or custom, is stronger than written law in Turkey, and this protects the missions. What has been known and permitted by both government and people gains thereby its strongest right to be. It is a common saying among the people that *adet* is stronger than the Sultan's firman.

A good naval vessel at Smyrna, another at Mitylene, the ancient Lesbos, and another at Alexandretta, with some positive words from our Secretary of State, would stop at once the Turk in his mad and foolish career.

Unquestionably Russia is determined to get rid of all the Protestant missionaries. England having basely retired from the conflict, to the amazement of the world, and having stultified her diplomacy of sixty years, the field seems to be left to Russia, but even Russia is subject to the plans of an Almighty Providence, now our only trust. Europe apathetic ! The murder of Christian men for their faith, the outrage and torture unto death of Christian women by defiant Moslems, are nothing to the crowned heads of Europe and to their titled ministers. "Vengeance is mine, I will repay, saith the Lord," and the heaviest vengeance must fall upon them as traitors to the cause of freedom, humanity, and Christianity.

THE ABYSSINIANS AND THEIR CHURCH.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The stirring events on the Red Sea, and especially the surprising experience of the Italians in their attempts during the past decade to subdue the Abyssinians, have naturally drawn attention anew to this historic people and Church, really the oldest national Christian Church in the world. Of all the remnants and remains of the once so powerful Christianity of the East, as represented by the Armenians, the Copts, the Syrians and others, the Abyssinians, the modern representatives of the Ethiopians of history, are the only peoples that have maintained intact their national ecclesiastical organization and development. All the others have been crushed by the heel of the Moslem conqueror, and their history tells the sad tale that the Armenians of our own day and date testify. The preservation of the Abyssinian Church in comparative integrity is an historical phenomenon. Against fearful odds the sturdy mountaineers of historic Ethiopia have for more than a thousand years defended their national existence against the Moslem aggressor, and have successfully maintained a life-and-death struggle with the fanatical hordes of Islam that carried fire and torch through Western Europe to the heart of France and through Eastern Europe into Austria, but who have not been able to overpower the small kindred people, numbering only a few millions, just across the Red Sea from the sacred Mohammedan shrines of Mecca and Medina. It has been the boast of the Abyssinians that they have never been conquered in war, and this is true in a sense of which it cannot be claimed for other peoples.

This singular historical prominence of the Abyssinians naturally leads to the conclusion that they must be a gifted people. And such they surely are. They belong to the Semitic family of nations, and thus are kith and kindred to the Jews, the Arabs, the Babylonians, the Syrians, and other leading races of the world. Their descent is the very best. Although the Ethiopians of antiquity, they are really, with the exception of the Egyptians, probably the only people of Africa who are *not* Ethiopians—*i.e.*, they are not blacks. They are as purely Caucasian as are the Teutons or the Anglo-Saxons, their present brownish complexion being due to climatic influences. But language, physiology, mental traits and moral tendencies, together with the entire body of their traditions and history, declare with absolute unanimity that the Abyssinians do not belong to the negro family, but to the Semitic. By a singular anomaly their old name, "Ethiopians," was gradually assigned to all of the peoples of Africa, as the Ethiopians were originally, next to the Egyptians, the best known of the African peoples. It is another glaring instance of *lucus a non lucendo.*

Again, among the Semitic peoples the Abyssinians are the only ones who as a nation adopted Christianity. The Syrians were Semitics, but Christianity was never really their national religion. In Abyssinia, however, Christianity has from the very beginning been the chief historic factor in the development of national life, to which all other factors, such as literature, politics, and the like, have been subordinated, and this is largely the case yet. It is doubtful whether there has ever been a more thoroughly Christianized race, at least externally, than have been the Abyssinians. Its history is really only a chapter in church history, and that, too, a very interesting chapter. How thoroughly Christianity has pervaded the ideas and ideals of the ancient Abyssinians can be seen from their literature. While in possession of rich and abundant literature, altho largely a literature of translations, Abyssinia has really no secular literature at all. It is either theological or ecclesiastical, or under the spell of theological and Christian thought. Even its writings in the medical and law departments are controlled by Christian teachings. Thus, *e.g.*, the great legal code of the Abyssinians, the *Fetcha Negest*, or Law of the Kings, is based substantially on the Book of Deuteronomy. In fact, the civil administration and civil laws of Abyssinia resemble in its main characteristics the Israel of the Theocracy of the Old Testament.

The Christianity of Abyssinia came from Greece in the fourth and fifth centuries. Christianity, originating in a Semitic people and expressed in a Semitic type, came again to a Semitic people after its form had been modified by its adoption on the part of Aryan races. The Abyssinians, then, have the singular fate of being a Semitic people whose mental, moral, and spiritual development has been directed almost entirely by an Aryan race. The making of Abyssinia has been entirely the work of Greek Christendom. Before the advent of the Christian missionaries in the fourth century very little is known of the Abyssinians. The traditions go back to Southern Arabia, and the German traveler, Edward Glaser, has in recent years discovered in those districts undoubted evidences of the existence of this people there in pre-Christian centuries, yet the entire literature of the Abyssinians, with the exception of some inscriptions on the famous obelisks at Axum, the original capital of the country, is Christian and does not antedate the conversion of the country. However, it is quite evident that before the adoption of Christianity the Abyssinians had been largely under the influence of Judaism, and may even have been converts to Judaism. Abyssinian Christianity contains a large percentage of Jewish elements. Thus, in addition to baptism, the Abyssinians still practise circumcision ; besides the first day of the week, they still keep holy also the seventh day ; they have an abundance of fast days, after the manner of the Jews, and the presence in Abyssinia of a communion of some 600,000 "black Jews," called Falashas, living in a state of semi-serfdom, gives probability to the tradition that at one time a Jewish dynasty ruled Abyssinia for nearly a century before it could be overpowered by the Christians of the

country. Possibly the best explanation is this, that the Abyssinians were at one time really converts to a kind of Judaism, the religion of their kindred, and that the Falashas represent that portion of the people who would not exchange their Jewish faith for Christianity. It should be remembered that the Abyssinians themselves trace their royal home back to Solomon. The Queen of Sheba, they claim, was an Ethiopian princess, and that she had a son, Menelek by name, from Solomon, and that his descendants still occupy the throne of Abyssinia. In the great work on Abyssinia, by Ludolf, the "Historia Æthiopica," together with the accompanying commentary, to this day yet the great thesaurus for the student of "Æthiopica," altho written nearly two hundred years ago, the line of descent from Solomon to the present reigning family in Abyssinia is given without break or interruption.

It was not Greek culture or Greek philosophy that made Ethiopia a people of history, but distinctly Greek Christianity, together with its concomitants and handmaidens of culture and civilization. Altho geographically nearest Egypt, the land of Pharaohs, with its pyramids, temples, and famous seats of learning, never exercised a molding influence on Abyssinia. At present, indeed, the Church of Abyssinia is subordinated to the Coptic Church of Egypt, and always receives its spiritual head, its archbishop or *Abuna* from the Copts; but this is solely caused by the fact that the Coptic Church of Egypt is the headquarters of the Monophysitic section of the old Greek Church, and that both Abyssinians and Copts adhere to the Monophysitic tenets.

The exact period of the Christianization of Abyssinia has exercised a decisive influence on this people, church, and their history. The first centuries after Christianity had become the religion of the empire were the age of controversies on theological and Christological matters. It was not yet the period when a highly developed culture and civilization went hand in hand with the new religion, when grand churches and basilicas were built, and when literature, the sciences, and the arts had fully adjusted themselves to the new state of affairs, and had thrown off their allegiance to the classical ideals of Greece and Rome. Before this formative period was over Abyssinia had already severed its connection with the Greek Church and the Greek world of thought. The Synod of Chalcedon, in 451, condemned the Monophysitic doctrines of the Egyptian churches, and with this act the Abyssinian Church too withdrew from the Church at large. About two centuries later Mahommedanism conquered Egypt, and the voluntary separation of the Abyssinian Church became an enforced isolation. It became and remained for nearly a thousand years isolated from the church universal.

These facts have had a decisive influence in determining the character of Abyssinian Christianity to the present day. Naturally after their separation they became all the more zealous in the observance of those doctrines and worship on account of which the separation had taken place.

Then the conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective assistant agent in the process of spiritual petrifaction. Accordingly we have in the Abyssinian of to-day virtually a petrified Greek Christianity of the fourth and fifth centuries, ecclesiastical ruins on a grand scale. The outward forms, liturgies, dogmas, and ceremonies have been handed down from century to century uninfluenced by the developments that were going on in the Christian nations elsewhere. But at the same time the spiritual element in Abyssinian Christianity was lost, and nothing remained but a sterile formalism, a strange admixture of barbarism and loud profession of orthodox faith. In reality the Abyssinian is a typical representative of the Orthodox Church of the East, left alone to work out its principles consistently and to the bitter end. Singular phenomena result from this condition of affairs. The famous Emperor Theodore, whose cruel treatment of the Protestant missionaries in 1868 led to the English expedition, under Lord Napier, into the heart of Abyssinia and to the burning of the capital city Gondar, was perfectly willing to discuss by the hour the fine points in regard to the doctrine of the two natures of Christ, and on the same day order the hands and feet of several hundred political opponents or suspects to be cut off. He saw no inconsistency between his professions and his practices. The most brutal of Oriental despotism, such as is characteristic of the untamed Semitic heart and is yet seen in the Arab Bedouin, is found allied with a fervency of prayer, fasts, and religious observances in general that would be enigmatical, were it not known that centuries and centuries of isolation and stagnation of spiritual life had changed into dead forms what were originally living principles. In many of the ruder virtues the Abyssinians excel; but the higher qualities of mind and soul that spring from a regeneration through the Gospel, and the possession and appreciation of spiritual gifts—these are absent.

And this it is that makes the mission problem in Abyssinia so vexing and perplexing. Again and again has the attempt been made to revive the Christianity of Abyssinia, but with only meagre success. In general, the Catholics have been most successful among the Abyssinians themselves, while the Protestants have done the most effective work among the Falashas. But repeatedly have the missionaries of both churches been expelled from Abyssinia, and there is really such a prohibitative edict in existence at present, altho on account of French influences, it is not enforced over against the Roman Catholic emissaries. How grand it would be if the oldest Christian nation of the world, the Abyssinian, could be made the basis for a crusade to evangelize the whole Dark Continent; yet such a scheme, in the light of history, would be visionary. The corrupt Christianity of Abyssinia is seemingly a greater hindrance to the Gospel cause than the darkness and ignorance of the blacks. May the present prominence of Abyssinia and its contact with the civilized world of the West teach that gifted and historic people that the glory of Western civilization are not cannons and guns, but a living and evangelical Christianity!

FURTHER OVERTHROWS OF AFRICAN SLAVE-TRADERS.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Unprecedented successes have been achieved by the British Central African Protectorate since December last under the command of Commissioner Sir H. H. Johnston and his efficient and heroic staff, supported by the little force of Sikhs and trained natives. The defeats inflicted on the powerful slave-raiding chiefs occupying the western and southern shores of Lake Nyassa have been of the most shattering character, and may be regarded as having broken once for all the power of the slave trade in those regions. One immediate result of the operations is that the trade route into the far interior westward and northwestward of the lake is now open, and the slave route to the Zambesi closed.

Ever since the pioneers of the Universities Mission, guided by Livingstone, reached the Upper Shire in 1861, some thirty-five years ago, there has been an incessant struggle between the settlers and the slave-holders. From 1887 to 1889 the Arabs constantly attacked the British traders and mission posts, and had not men of the type of Captain Lugard and Consul O'Neill defended them, entire destruction would have followed. With the appointment of Commissioner Johnston to administer British Central Africa in 1891, the tide has happily and unceasingly turned against the slave-raiders, and thus the claims of Africa's humanity in many localities redressed. During the month of March, 1894, the great chief Makanjira was crushed, and in the spring of 1895, when Sir H. H. Johnston was absent in India, the still more powerful chief, Kawinga, who had been a terror to his neighbors since the days of Livingstone, was defeated, pursued, and driven from his capital, on attacking one of the Blantyre mission stations, by that gallant aide-de-camp, Acting Commissioner Sharpe, with a few Sikhs and native levies. By the aid of the Sikhs, which Commissioner Johnston brought with him on his return to Nyassaland, he has been able to follow up the action of Mr. Sharpe, through the splendid services of several British officers, and rid the country, for good, of three powerful slave-raiders and the capture of fourteen chiefs, and some 632 prisoners.

The commissioner himself dealt a heavy blow at the slave-traders who infest the southern shores of Lake Nyassa by defeating Zarafi, the strongest of their chiefs, and liberating the slaves found in his possession. More remarkable and auspicious has been the overthrow of the notorious chief Mwasigungu, a man of Zulu origin, living in the country west of Lake Nyassa. Declining to come to peaceable terms with the British, he eventually declared war against them, and ultimately challenged them by forming a confederacy with the Angoni and Yaos. His career latterly had jeopardized the entire outlook for missions and civilization, by his closing the important trade route from the lake to Luapula River and the Congo, and raiding for slaves far into the Morimba District, which is under the direct administration of the British Protectorate station at Kota Kota, the lake port, aggravated by his infamous cruelties upon the slaves in his compounds. To effect the capture of this tyrant and his stronghold an intrepid officer, Lieutenant Edward Alston, was dispatched, accompanied by Sergeant-Major Devoy and a British force of 150, composed of Sikhs and negroes, with which marched some 5000 natives, contingents from allied chiefs. Against these Mwasi placed some 20,000 fighting men in differ-

ent positions on the field or within his fortifications. In spite of these tremendous odds opposed to them the comparatively miniature attacking force, during engagements covering several days, took every settlement of the enemy. Under circumstances of the most trying nature, and exposed to Arab marksmen equipped with Remington rifles, Lieutenant Alston's volunteers fought with the utmost gallantry. The capture included more than 600 of Mwasi's men, 14 chiefs, and the redoubtable Mwasigungu, a former lieutenant of the slave-raider Makanjira, who in 1891 treacherously enticed Mr. Boyce and Mr. M'Ewan into his village under a flag of truce, and there basely murdered them. Lieutenant Alston also took possession of one large Arab standard, 250 cattle, 564 guns, and a quantity of gunpowder. Every precaution was taken to protect the women and children cooped up in the various stockades, and no less than 569 wretched, shrivelled slaves were also successfully convoyed to the British camp. It is computed that in the successive engagements and subsequent rout upward of 200 of Mwasi's followers must have been slain, many of them falling into the hands of the long-oppressed and infuriated Wakonde. Kopa Kopa, a well-known chief, was found dead near the stockade, while his ruling chief, Mwasigungu, was taken to Kota Kota, on Lake Nyassa, and after an impartial trial for his diabolical crimes was condemned to death and executed. Subsequently Lieutenant Alston and Captain H. T. Stewart led another expedition against the last two remaining slave-traders in the British Protectorate, the Chiefs Ombala and M'Pemba, who were completely defeated and their strongholds seized. During the past autumn campaign the following slaves have been released: At Kindambos, 49; Mpondas, 379; Makanjira's 160; Mlozi's 596: total, 1184; to all of whom Commissioner Johnston has given freedom, and in each case has made provision for their independent living in future.

Great as these victories have been on behalf of suffering humanity and the terminating of centuries of oppression, it is not at present possible to effect a complete emancipation in the adjacent territory. It is the custom of the Yaos who live round the southeastern corner of the lake and their Arab allies to retire precipitately to Portuguese soil, where they are at liberty to work their own pleasure. Even this immunity, however, will be checked. Every fresh triumph over this slave ring makes the raids of these man-hunters into the British Protectorate a more hazardous enterprise. As may be expected, the flourishing Scotch colony in the Shire highlands will now venture to extend northward to the shores of Nyassa, and with each foot of ground colonized, the marauders must inevitably fall back. Long ago the slave dhows on the lake were destroyed, and providing that Sir H. H. Johnston has resources enough to prevent the Arabs from coming round by the north end of Nyassa *via* German East Africa, the inhuman occupation of the old-time slave-traders in Portuguese East Africa will be gone. In that day, which is very near, a glorious answer will have been vouchsafed to Livingstone's oft-repeated prayer, "Thy kingdom come."

A MISSIONARY HEROINE—MADAME COILLARD.

BY MISS ALICE BERTRAND, PARIS, FRANCE.

On January 10th, 1887, unusual excitement reigned in the rich and beautiful valley of the Séfoula, near the Zambezi River. Men, wrapped in long strips of calico tied round the waist by belts of serpent-skins, and

white and downy rabbit-tails in their hair; women, in still larger numbers, with their short petticoats of antelopes' hides, and copper or ivory bracelets dangling on their wrists and knees, all were hastening to see that extraordinary phenomenon—a white lady! The air resounded with a clapping of hands and shouts of "*Shangwe! Khosi! Lumela ma rona!*" ("Hail, hail, lord; good day, O! our mother.")

The "lord" thus loudly cheered was no other than Monsieur Coillard, the dauntless French missionary, and the "mother" was his wife, Christina Coillard, a sweet, middle-aged lady.

If, according to the olden-time poet, the heart of the hero who first ventured on the ocean of tempests was shielded with a threefold breastplate, what must have been the armor of the first European lady who set her foot in those African wilds? Fortunately that armor had been forged by long years of silent preparation.

Madame Coillard* lived one of those harmonious lives whose mature age is the realization of their youthful dreams. She already loved missions when a little girl, in her quiet Scotch parsonage of Greenock. She had subscribed, out of her own pocket-money, to a missionary paper for children, and her heart had beaten with indignation at the sight of little Sarah Roby, a poor child who had been buried alive by her heathen parents, but fortunately rescued by a missionary, and who was taken all over England and Scotland as a living proof of the horrors of paganism. But when Christina's interest in evangelization developed into a decided missionary vocation it caused great surprise among her friends, for missions were far from being popular forty years ago. Christina Mackintosh was not, however, a girl to be thwarted in her resolution by vain objections, and she could but pity those who were unable to understand the grandeur of her calling.

In 1855 we find Miss Mackintosh giving French lessons in Paris with her sister. She had a natural gift for teaching, and seems to have been very fond of her little French pupils. There lived then in Paris a rich and pious lady, Madame André Walther, whose drawing-room was the rendezvous of all Protestants of note. There it was Miss Mackintosh made the acquaintance of a young theological student, François Coillard.

We have but a few dry dates to satisfy our sympathetic curiosity as to the early growth of love in these two hearts. Monsieur Coillard had already been for three years in Basutoland when his betrothed joined him at the Cape. They were married there on November 23d, 1861. "Never," said Madame Coillard to her husband on her wedding-day—"never will you find me between you and your duty; wherever you have to go, be it to the end of the world, I shall follow you." This was more than a beautiful saying, it was the ruling principle of all her life.

Immediately after the wedding the young couple settled at Léribé, a secluded spot of Basutoland, where French Protestants have a large mission. In spite of many difficulties and even of a cruel war, which obliged them to leave the country for a while, they spent there a few happy and comparatively peaceful years. They built a cottage, and had a beautiful garden with flowers. Madame Coillard hoped never to leave it, but the churches of Basutoland had decided to found a mission-field where native evangelists might find some scope for their activity, and for that purpose Monsieur Coillard was requested to explore the land of the Banays. When the Coillards heard of the proposal they were just about to start on a long-

* Madame Coillard (Christina Mackintosh) was born at Greenock, Scotland, on November 29th, 1829, and died at Séfoula, Zambezi, on October 28th, 1891.

wished-for journey to Europe, which they had not seen for sixteen years; but after ten days' thought and prayer they accepted, unhesitatingly sacrificing all their cherished plans.

Now began for Madame Coillard a new life of adventures, perils, and sufferings of all kinds. No other reward crowned her endeavors but that which she found in her growing power of making ever greater sacrifices. After an unsuccessful expedition to the land of the Banays, Monsieur and Madame Coillard visited the regions of the Zambezi, where the language of the Basutos was still spoken. This fact would greatly facilitate Christian work in that country, many missionaries being already acquainted with the Basuto language. After a trip to Europe, Monsieur Coillard returned with his wife to the Zambezi, this time to settle there.

We will not follow Madame Coillard in all those wearisome journeys, but rather would show the important part the lady missionary has to play, for, as Monsieur Coillard says, "The missionary is only a missionary inasmuch as his wife is one and helps him." She is not merely a housewife, but a lady, a nurse, a teacher, a mother, and often, alas! a martyr.

The strange scenery in which Madame Coillard now found herself might seem at first most fascinating. Untrodden forests; vast plains, as white as snow; mighty rivers, like that beautiful blue Zambezi, flowing slowly between tall and prickly rushes, or darting suddenly into an abyss, roaring and sending up clouds of smoke into the air. But this fair picture has a dark, very dark side to it. Famine may at every turn knock at your door; in the most intense heat you may have to walk forty miles to get a cup of water; troops of armed savages may attack your peaceful wagon, foaming with rage and yelling menaces. There are some people who, very generously and a little disdainfully, object to women sharing such dangers. Monsieur Coillard did not hold that opinion. "We cannot but congratulate ourselves," he writes, "upon having my wife and niece with us. The complications which their presence involves are nothing compared to the comfort they are to us. My wife has taken her place of mother and sister of mercy. She is often a providence to us." But in Gideon's chosen host not the willing, only the worthy were accepted. To be a soldier in the missionaries' valiant army it is not enough to be ready, one must be prepared.

The missionary's life, far from being a contemplative one, is too often made up of very humble duties, which consume all his time and patience. Fortunately Madame Coillard was a superior housewife. She knew how to cut out dresses, knead bread, and even make her own soap and candles. Besides the ability shown in such little details, which can hardly be called *little* when we remember that the lady missionary is the chief agent of civilization among women, she had remarkable aptitudes for superintending. Last, but not least, she possessed a sweet and calm disposition. If temper is, as has been said, the nine tenths of Christianity, a woman must be a true Christian indeed when she can see her most precious boxes trampled upon, and her husband's clothes adorning some impudent black, without once losing patience.

The missionary woman is something like the "chatelaine" of old, almost a queen. Strange as it may seem, the native chief, instinctively feeling the superiority of a Christian and of a civilized man, treats him as his equal and invites himself to his house. The missionary's wife is therefore bound to know the laws of African etiquette, and receive her royal guests with the courteous dignity which becomes the representative of a higher civilization and morality. There is also the European traveller,

who has imperative claims on your kindness, for he may not have eaten a piece of bread nor seen a white face for many a month. Madame Coillard's duties were not always so easy and pleasant as the receiving of a poor explorer. Notwithstanding her delicate health, she was the sister of mercy to all, whites and natives. Many a time she had to appeal to her ardent charity in order to nurse patiently those rough Zambezians, afflicted with loathsome diseases. She once fell a victim to her zeal. "I have nursed so many sufferers from ophthalmia, I have poured so much sulphate of zinc into their eyes," she writes, "that I have caught an ophthalmia myself."

Madame Coillard's favorite work was teaching. She had unconsciously prepared herself for it as a girl, when giving French lessons in Paris, and she taught to the very last. A few days before her death she was sitting among the prattling wives of the king, cutting out dresses for them, and telling them, in her own sweet way, the parable of the prodigal son. But the education of those coarse women proved a most arduous task, and Madame Coillard far preferred the children's school—that captivating school, as she called it—which was founded as soon as they had definitely settled at Séfoula. They hoped it to be a means of drawing the natives to the Gospel through their children. The school-room was formed by the shadows of the trees, and, instead of using slates and copy-books, the children wrote upon the sand. Children came in large numbers. King Lewanika held instruction in high reverence, and he had little huts built for his sons near the mission station, so that they should lose no opportunity in learning. What seems more wonderful still, the girls themselves would join their brothers. Fond of her home as she was, Madame Coillard decided to sacrifice it in some measure, in order to admit the daughters of the king and the little slaves into her family.

"This numerous household," writes she, "has been a cause of much occupation to me, but also of deep interest. I cannot but thank God with a grateful heart for the privilege of having all those dear boys and girls under our roof. Our four little princesses are very obedient, clever, and industrious. I am so pleased to see them happy and contented. The two daughters of the king read quite fluently now, and the two other girls, already engaged, though so young, to the king's son and to his nephew, are also improving. This is a wide field open to us, and if we had more help and means, the number of children who would come to be taught would be almost unlimited."

Intellect is more easily developed than conscience, and the little Barotsis were soon learned enough to pass a public examination in reading, singing, and reciting. That school festival must have been no common spectacle, honored, as it was, by the presence of the black king himself, who alternately encouraged or blamed the candidates, following the reading with a book in his hand.

But, alas! she who had given to her black daughters all that a woman's heart contains of unspent motherly love, was only repaid by ingratitude. Moral corruption is something dreadful in the regions of the Zambezi. Two of those girls scaled the palisades at night and fled into the forest for most shameful purposes and had to be sent away at once.

This was a terrible blow for Madame Coillard. She tried to master her sorrow, adopted other little girls, but she had lost the mainspring of energy, faith in her work. Surely, this bitter grief was one of the causes which hastened her end. Madame Coillard had been sickly for years, and she and her husband often allude to fatigues, to fever, ophthalmia,

or other illnesses from which she suffered ; but a vigorous mind dwelt in that frail body and ruled it unmercifully, as a strong-willed pilot governs a disabled ship. The ship was bound for the port ; she might be wrecked, but she must not wander from her route. Christina Coillard had consecrated her life to African missions, and nothing, not even the threats of death itself, could have deterred her from her vocation.

Once Monsieur Coillard proposed to her to travel for her health. "No," she replied ; "life is too short and our work here too extensive. Let us remain faithfully at our post. The Master knows that I want my health, and, should it be His wish, He might give it to me here without my going to find it elsewhere."

One day, when returning from a missionary journey with her husband and Mademoiselle Kiener, a devoted Swiss young lady whom she considered as her own daughter, fever laid her low. After a day of great mental agony she became calm and serene, "talking of invisible things as one who is already on the threshold of heaven." The day before her death she said to her husband, "Dying is not so difficult as I feared. It is not painful, and then the passage is so very short. Underneath are the everlasting arms." A few hours later she went quietly to sleep in the peace of the Lord.

Madame Coillard's husband is one of the most energetic and faithful missionaries of the Paris Missionary Society. He is not so widely known as some, but he deserves a large place among the "heroes of African history." When young he was sent to Basutuland, where he toiled zealously and successfully for nearly twenty years. The Basutu Christians learning that a large tribe on a bend of the Zambesi River, in Central Africa, speaking their language, were destitute of the Gospel, decided to send it to them. M. Coillard offered to pioneer the little band of African evangelists, accompanied by his wife and niece. They had to encounter giant obstacles at the outset, one of which was the refusal of Lobengula, the chief of the Matabele tribe, to allow them to pass through his territory, and holding them captives for several months. On their arrival in the Barotsi kingdom, the place of their destination, the chief, Lewanika, tho he did not drive them away, treated them in the unkindest manner. One has well observed that M. Coillard and his party were appointed to undergo "the *reality* without the *name* of martyrdom" at the hands of Lewanika, who was as odious as Mwanga, the king of the Baganda, tho not so bloodthirsty. "What have I to do," said the savage potentate, in a fit of anger, "with a Gospel that gives me neither guns nor powder nor sugar nor artisans to work for me?" Threats were thrown out to strangle those who served the missionaries. In the midst of their trials Mrs. Coillard was called away by death, but without a regret that she had gone to that distant field. M. Coillard was urged by his relatives in France to return home, but labored on with a faith and courage truly sublime. The state of affairs has greatly changed. Reinforcements have been sent to the field. The king has become a stanch friend of the missionaries. His son, the heir to the throne, has become a Christian, and a great and good work is now being accomplished. Sirpo Pinto, the noted African explorer, in his book, "How I Crossed Africa," speaks in the highest terms of praise and gratitude of the Coillard family, and he has reason to do so, for he is indebted to their kind care for the preservation of his life. It would be interesting to us all should the life of this servant of God be written for us to profit thereby.—(*Josiah Tyler, D.D.*)

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Conditions and Results in Korea.

BY REV. GEORGE HEBER JONES, SEOUL, KOREA.

Geographically, Korea extends from 32° to 42° north latitude, and has about the same number of degrees expansion in longitude. The climate is equable, and the country lies between two warm ocean currents. Korea consists of 100,000 square miles, and is as mountainous as Switzerland. The origin of the people is wrapped in obscurity, but they probably came from India. The people are about five feet five inches in height, and manifest less of the Mongolian features than the Chinese or Japanese. They dress in garments built upon a plan evidently intended to consume large quantities of cloth. Once there was a request made to ascertain the amount of goods used in one of these costumes. The United States resident-minister made the measurements, and found that one full costume of a Korean noble in office would require 375 yards of native goods about 16 or 18 inches wide. Their hats are made of woven hair, and that of the poorest coolie costs $5. This hat has just been done away with by law. The universal color is white, but black is gradually coming into style. The cut of the Korean garments struck me at first as being very ridiculous, but I very soon learned that I myself looked quite as ridiculous to the Koreans as they did to me. A short time afterward a Korean noble of very high family, the governor of a province, told me that when foreigners first came to the country with their shorn heads, yellow hair, tight-fitting garments, and strange jargon of speech, the nobles thought them the most ridiculous specimens of mankind they had ever seen, and that nothing worthy of consideration could come from such peculiar people. That taught me that a man can be a man in an absurd costume as well as in a tight-fitting suit and a derby hat.

These Koreans live in mud huts, straw-thatched, with rooms about eight feet square and five to six feet in height. It is a peculiar thing to say, but, nevertheless, it is a fact, that the Korean sleeps over the fire. The rooms are constructed so that an intricate system of flues runs over the floor. Over the flues are laid flags of stone, on top of which mud is plastered, and over the whole a heavy thick oiled paper is pasted. The fire by which the meal is cooked is conducted into these flues, and on top of this the Korean sleeps. There are no chairs and no tables worthy the name. The houses are grouped along narrow and crooked lanes, and present a very unattractive appearance. Globe-trotters who visit Korea find little to rouse their enthusiasm or elicit their admiration. The people are agricultural, the great mass of them being occupied in rice culture.

The position of woman is far from a desirable one. The heel of heathenism rests heavily indeed on the neck of man, but it rests infinitely more heavily on the neck of woman. In Korea she is held to be completely inferior to man in every respect. She is secluded within the inner apartments of the house and kept a virtual prisoner there, never leaving it except for a rare visit to her parents, when she goes in a chair heavily curtained and generally in the night-time. She is taught in childhood that she must hold herself subservient to her father's will, in wifehood to her husband's will, in widowhood to that of the eldest son. Christianity comes with a welcome and delightful emancipation for her.

It was God, not man, who held out any promise of success in Korea to the Church when she entered upon her work there in 1885. To human vision the difficulties appeared so enormous

and the conditions and views of the people so completely petrified, it was not only folly to attempt work there ; it was a waste of energy greatly needed elsewhere. The results in the peninsula to-day prove how unfounded was such an assumption. There, as everywhere, it is true that man's distress and helplessness was God's opportunity.

The advance guard of the army of Christ in Korea was but a handful of men—Dr. Maclay, Dr. Allen, Rev. Dr. Underwood, Dr. Heron, Rev. H. G. Appenzeller, and Dr. Scranton. These men, with the exception of Dr. Maclay and Dr. Underwood (who was single), were accompanied by their wives—noble women, who stood by the side of their husbands, sharing their hardships and perils, and cheering and encouraging them in hours of trial and disappointment. Dr. Scranton had the added blessing of the presence and wise counsel of his mother, often alluded to lovingly as the Barbara Heck of Methodism in Korea, whose mature judgment and saintly presence have been of untold good to the younger members of the missionary community. Dr. Heron has been called to the presence of the Master he loved and served so well. The others remain to enjoy the fruits of victory and win still greater conquests for Jesus. The labors of Dr. Maclay were those of prospecting for all Protestant missions, providing for and subsequently temporarily superintending, from Japan, the initiation of the Methodist Episcopal mission.

A word as to the conditions which existed in Korea when Protestant Christianity first began its work :

1. Christianity was in a very ill odor with the Koreans at that time. Within the memory of most of those living a mighty persecution had taken place, by which over 10,000 Koreans, converts to the Roman Catholic Church, were cruelly massacred. The priests and leaders had been driven into hiding ; the rest of the converts had disappeared almost altogether from the public vision. To the Korean eye it seemed that the measures of the government had been successful in stamping out Christianity, and the memory of what had happened hung like a dreadful nightmare over the people, so that the very announcement of another and open propaganda of Christianity in the country was such as almost to terrify the people. During this persecution reports of the most scandalous and libelous nature had been circulated concerning Christianity and the objects of those who propagated it. These reports were accepted to a degree among the people, for all effort to disprove or controvert them had been effectually suppressed, and it remained for Christianity to find some vindication by future events. What the people knew of Christianity was calculated to do anything but impress them favorably with it. But not only was Christianity an ill odor, but all foreigners were regarded with suspicion. The ill-advised and unsuccessful attempts to open the country by force by the French during the sixties, by the American expedition in 1875, and by those nondescript expeditions of a German Jew adventurer, had caused the Koreans to regard the advances of foreigners as anything but deserving of a hospitable reception. To a certain degree this feeling had been allayed by the conduct of Admiral Schufelt when the American treaty was negotiated and by the negotiation of treaties with Korea by the various foreign powers.

In 1885, when the first missionaries went there, however, so little was known about foreigners that the old views largely held sway. The Korean saw the ridiculous garb—garments the cut of which struck them as anything but decent, the shorn heads, the eyes off color, the jargon of speech, and they saw but little else. They voted unanimously that " Verily these are the barbarians of which we have heard so often." Still another element which entered into the situation to encumber it with obstacles was an ill-advised attempt to overturn the old government and set up one dominated by the progressive party. In December, 1884, this attempted revolution broke out, but

was quickly suppressed, and the enemies of progress managed to load with the odium of the rebels all progressive and foreign ideas which the so-called rebels had espoused. Under Divine Providence, however, Dr. Allen, the first missionary of the Presbyterian Church to Korea, who had arrived in the latter part of 1884, was present in Seoul. He was called to attend professionally one of the most representative men of the conservative party, and by his healing of this man's wounds, received in the *emeute* the story of which has been told so often, he was able to neutralize to some extent the odium in which foreigners were held. The services of Dr. Allen to the cause of Christianity and the advancement of Korea can never be fully estimated.

This was the condition of the country politically when the first missionaries went there. Great as were the difficulties which grew out of this condition of affairs, they formed but a part of the obstacles which the first missionaries had to encounter. This succession of historic events to which I have been alluding had become petrified in the Korean mind in an unreasonable prejudice against foreigners in general and Christianity in particular.

2. The second great obstacle was the utter lack of any familiarity with the field to which the first missionaries were appointed. Korea was truly an unknown land and its people strangers. There is little doubt that of equal importance with a knowledge of the language is a knowledge of the people to which the missionary is sent, and the missionaries in Korea had to acquire this knowledge by slow and often disappointing and grievous experiences. The customs of the people had to be studied and weighed. The systems of religious belief which the people held had to be examined and determined, and the intellectual bias of the mind and the trend of thought watched and studied. The country itself was geographically unknown to them. It had to be traversed, the great centers of population discovered, their provincial peculiarities noted, and plans laid for the inauguration of a work which should be commensurate with the extent of the people. The field was truly a virgin one.

I make no attempt to exhaust the catalogue of difficulties and obstacles or to magnify them. It is simply to indicate something of what had to be done ten years ago.

What have these ten years brought forth?

1. The first result, which is certainly entitled to be enshrined as the chief after ten years of work in Korea, is the conquest of the prejudice of the people. This has been accomplished to an extent which transcends the wildest expectations of the first missionaries when they began their work in the field. Unconsciously, most of the time almost like the melting of the snow under the rays of the sun, at other times like the stripping of the trees of their leaves by November blasts, this prejudice has disappeared. Possibly that is too strong a way to put it. This prejudice still exists in isolated cases; but as far as the people are concerned as a whole, the Koreans have overcome their suspicion of foreigners, and Christianity has been vindicated from the odium with which it was regarded ten years ago. Much of this work may be said to have been done within the last three years. About that time the writer was called to a village on a populous island to baptize an old woman. When he arrived at the shore he was met with the message that the villagers would destroy the home of the Christian residing there if he introduced a foreign missionary into that hamlet. So the baptism took place in a boat at the seashore at midnight. In less than three years from that time a thriving church grew up in that very hamlet. It was the privilege of the missionary who had been excluded from that town to receive a number of people into the church, to baptize no less than nineteen men, women and children, and to behold the valley lit up at night by the fires of burning shrines and fetiches, which the villagers themselves

were destroying to break their connection with heathenism. This is illustrative to a considerable degree of the great change in sentiment which has taken place in many centers in Korea. Wherever Christianity has entered and begun work it has easily conquered any vestige of prejudice or opposition, and while the people do not necessarily flock into the church in multitudes to become Christians, their views concerning Christianity, civilization and foreigners have changed vastly for the better.

2. The second great result has been the mastering of the language. To the knowledge of the writer there is no missionary in Korea but has some knowledge of the language, while, when the government was recently in need of competent interpreters there were no less than eight men among the missionaries in Seoul who were competent to act as the medium between the king and the foreign representatives. The Korean tongue has been studied, grammars written, dictionaries compiled, and treatises published, which greatly simplify the task of future missionaries in learning the language; but, above all, the people have been given in their own tongue the blessed Word of God and taught to sing His praise in their own language.

3. There is no class of men in Korea more familiar with the geography of the country, with the customs, habits, and peculiarities of the people and with their provincial differences than the missionaries. There may be said to be had by the body of workers here, a knowledge of the people, which adds to their importance in the eyes of the populace themselves, qualifies them for efficient and forceful work among them, and gives them a ready entrance to the hearts and the hearing of the people.

4. The work itself has been organized along wide, far-reaching and permanent lines. Schools have been founded for the enlightenment of the people. Educational work carried on by the missionaries is regarded with respect by the people, and their importance greatly enhanced thereby. Hospitals have been opened for the relief of the distressed and the gratitude of thousands won by the cures effected. Permanent work in preaching and evangelizing the people has been opened at about forty different places throughout the nine provinces, and the number of people identified as members and probationers with the Church reaches over 1100. During 1895 these native Christians gave on an average about $1 apiece to the work of the Church in Korea. The beginnings of a native ministry now gladden our hearts. Young Koreans are following the divine call to preach the Gospel to their people. Some are in our educational institutions preparing for that purpose. Others are employed as helpers and colporteurs, while a few, without any pay or emolument of any kind, are preaching the Gospel to their people and doing a good work for their Master.

An African Pioneer.

BY DR. W. A. P. MARTIN, PRESIDENT EMERITUS OF THE IMPERIAL TUNG-WEN COLLEGE, PEKIN, CHINA.

In 1834 the American Board sent their first mission to South Africa. It consisted of Messrs. Adams, Champion, Grout, Lindley, Venable, Wilson, and their wives. The last survivor of that band was Mrs. Venable, who closed her pilgrimage in Erie, Kan., on March 28th, 1896, at the ripe age of eighty-three.

Up to the last she followed with keen interest the fortunes of the Zulu people and of the mission of which she had formed a part. Tho her connection with the work was brief—not over five years—she rejoiced to see its expanding scale and maturing fruits. It now has 28 stations and 30 missionaries, with a church-membership of near 2000 and a following of five times that number. Nor did she view with less interest the growth of Great Britain's South African empire, which she lived to see extended from the Cape to the Zambesi.

Often in my childhood I was privileged to hear from her lips the thrilling narrative of perils and deliverances experienced by those pioneer missionaries. The British colony was limited to a narrow strip around the Cape of Good Hope. Less than thirty years prior to that date England had taken possession of it as part of the empire of Napoleon at the time when his brother Louis was King of Holland, and its strategic importance was such that she never thought of restoring it to its original owners as she did the isle of Java.

The Dutch constituted the bulk of the population, and naturally enough they were dissatisfied with British rule in a land where they had been masters. In 1833 a grand exodus of Boers set toward the far interior with a view to planting a new Dutch republic beyond the sphere of British influence. The result—tho many years were to elapse before its accomplishment—was the creation of the Orange Free State and the Transvaal, of which we have recently seen so much in our journals.

The diamonds of Kimberley and the gold of Johannesburg lay hidden in the sands of the desert at the time our missionaries penetrated those regions in quest of something more precious. No railroad was there to whirl them across the plains with the rapidity of an eagle's flight, nor was there any telegraph to flash intelligence from station to station, as it now does daily from Buluwayo to London and New York.

Livingstone had not yet come on the stage. Moffat was the great explorer of that day ; and after consultation with him, they decided to fix themselves at a point not far from the banks of the Tugela among a tribe ruled by a warlike chief named Moselekatze. The journey thither was long and toilsome—its duration measured by months instead of weeks. Their conveyances were wagons, each a dwelling-house and a fort, and each drawn, without a road, over grass, brushwood, or barren sand by twelve yoke of oxen. Their ordinary march was twelve miles a day ; and often it was not half that distance. At night the wagons were formed in a circle, thus providing a pretty secure camp against the attacks of savage beasts or still more savage men. Their oxen were sometimes killed by lions, and hyenas were constantly prowling about their camping grounds.

Six months only had they been settled in their new home when, just as they felt ready to begin effective work, they were waked one morning by volleys of musketry. Looking out of their windows, they saw a body of mounted Boers in possession of the village, while the people were flying in every direction. In a few minutes the leader entered their house and explained the situation. The Zulus had been stealing cattle from the Dutch colonists, and the latter had now come on them by way of reprisals. It was the beginning of a war that might not end soon. If the missionaries remained at their post they would be exposed to the blind vengeance of a savage race. He therefore advised them to quit the place, and kindly offered them all possible assistance and protection in doing so ; but he gave them only six hours to make their preparations.

It did not take the missionaries long to decide. The decision was, in fact, taken out of their hands by the fact of war, which would leave them no people to preach to ; so, with heavy hearts, they bade farewell to that first station, and escorted by the Dutch to a point beyond the sphere of hostilities, they looked about for another field in which to prosecute their mission.

They found it in another section of the Zulu race, whose chief, named Dingaan, was looked on as a sort of king, and always spoke of Moselekatze as "my dog." Not long, however, were they at their new station when the rising tide of Dutch immigration again swept over them. On this occasion the outbreak was almost as sudden as before, and much more tragic. The first intimation of the coming trouble was brought them by a royal messenger,

who brought a special command for Mr. Venable to come to the king and "not to eat or sleep on the road." Setting off without delay, and making the whole distance of fifty miles on foot in a very short time (tho perhaps not without food or sleep), Mr. Venable arrived at Dingaan's kraal. At the door of the council house he saw the arms of Dutch soldiers stacked in military fashion; but on going inside, what was his surprise not to find a Dutchman! They were carrying on negotiations for the purchase of land, and he had been summoned to assist in a grand palaver.

"Where are the Dutch?" he asked.

"They have gone hunting," replied the king.

"That is not very likely, or they would have taken their guns," suggested the missionary.

"Then they have gone fishing," said the king with a grim smile, but without a blush.

Perceiving that Mr. Venable suspected something, he added: "The truth is, I have killed the Dutch; but I don't intend to kill you."

That morning had witnessed in that very room one of those tragedies which prove how impossible it is for the savage and civilized to live together in harmony. Encroachments provoke reprisals, and reprisals lead to the extermination or subjugation of the weaker. Dingaan, by making a show of conciliation, had decoyed into his capital a party of fifty Boers. Oxen were slain, and a feast spread for their entertainment. Then while they were eating and drinking, at a secret signal the young men of the king's bodyguard rushed on them, and each buried his *assegai* in the back of a guest.

Not long did the sable tyrant enjoy the fruits of his treachery. The avengers of blood were on him almost as soon as the intelligence could reach them. His town was laid in ashes, he was slain, and his people took refuge in what is now known as Mashonaland.

After this second catastrophe Mr. and Mrs. Venable returned to the United States and engaged in educational work at Paris, Ill.

Tho unwearied in doing good at home, Mrs. Venable appeared to have left her heart in Africa, and her devotion to the cause of foreign missions was contagious. Through her influence her two young brothers (one of them the writer of these lines) and others whom I could name had their faces turned toward the foreign field.

Who can measure the results of a consecrated life like hers?

Discriminations Against Protestants in Turkey.

In the March number of this REVIEW we treated the topic "The Attitude of the Turkish Government toward Christians." The administration of the laws, edicts, or regulations is, however, by no means equal toward all Christians, discriminations in favor of the Greek Church and against Protestants and Roman Catholics having been the rule for some years.

At the risk of restating some things said in that article, we adopt, making our own the following communication. It was not written for publication, and we are not at liberty to announce the author—at least at present. Our informant says about the edict of January, 1892:

"By imperial decrees and by treaties liberty to worship and to educate their children long before had been conferred upon and enjoyed by the Christians of Turkey. Freedom of education had been regulated by a special law in 1889, which made a government inspection of the methods of instruction the sole limitation of the liberty to establish schools. As to the liberty of worship, it was limited by no special law. For at least half a century the uniform and official interpretation of the proclamation of religious liberty has been that they confer upon all classes the right of assembly for worship in any place that belongs to them, and only landed property diverted to permanent religious uses

by the erection thereon of church edifices, remained untaxed, subject to the special authorization of the Sultan in each case.

"It is said that the edict of January 2d, 1892, applied to all Christian schools and places of worship. It should be remarked that no such phrase occurs in the edict. But the edict none the less affects Christians chiefly, and, perhaps, entirely. In the matter of education the needs of the Mohammedans are provided for by the government, which with admirable energy is pressing on the multiplication of schools of all grades for Mohammedans. In the matter of worship the edict is executed in respect to Christians only. Jews are, as ever, allowed the most perfect liberty in meeting habitually in any private house which is convenient to the community. As to the case of Mohammedans the Government could be overthrown by a general uprising, if it were to suggest that Mohammedans may not meet for worship unless they first take out a permit to do so, or a firman setting apart a place where they wish to meet. The discrimination here applied to all Christians bears very heavily upon the Protestants, because they have not, like the older Christian sects, a full equipment of ancient churches.

"The discrimination becomes further evident in the order privately sent out shortly after the issue of the edict referred to, under which no Christian, native or alien, can own or hire lands or houses in Turkey unless he will sign a bond to the effect that the house or land will never be used for the education of children or for the purpose of religious meetings. This curious 'regulation' is rigidly enforced whenever Christians purchase lands, but inquiry at the land registration office shows that it is not enforced and cannot lawfully be enforced in the case of Mohammedans.

"So far as Protestant schools or places of worship are concerned, the execution of the edict of January, 1892, has not been attended in general by the hardships of the closure of establishments of long standing. It is only in the case where officials are fanatical or influenced by special considerations of a personal nature, as in the case mentioned above, that a long-established right is incurred, the edict made retroactive, and the school or place of worship prohibited. Respecting the opening of new schools or places of worship, however, the case is quite different. Whereas, under the Hatti Humayoun and the usages of the past, the question of the expediency of opening a school is left entirely to the community interested, submission to government control being the only limitation upon the most perfect liberty. Under the edict of January, 1892, the question of expediency is the principal one submitted to the official, who is, in fact, the sole judge as to whether any given school is 'needed.' The change introduced by the edict is patent. In practice no new school for Christian children can be opened without the Sultan's personal consent. Respecting the meeting for worship in a new place, also, the edict is commonly applied in a prohibitive sense, the parties wishing to assemble being commonly told that they cannot do so without an imperial firman.

"Since the issue of imperial firmans for schools and places of worship is a matter relating solely to and inseparable from the dedication of land for religious uses, which thereby removes it from the category of taxable private property, it follows that persons temporarily residing in a place where there is no Protestant church, or persons who have not the money to build a church, or persons whose only landed property is of the category of that which cannot be exempt from the class of taxable private property, may not meet for worship at all because they cannot obtain a firman for a church edifice. This limitation as to obtaining firmans applies also to schools. Thus the liberty of education and of worship has been narrowed down by this edict. For the future the enjoyment of this liberty is made to depend upon a property qualification

within the reach of those only who can have access to the ear of the sovereign himself.

"Another curious result of the edict of 1892 is that it is uniformly said to prevent the repair or alteration of any private building in which a school or an assembly for worship has been authorized to be held. The authorities now hold that the effect of the edict is to prohibit such property from being repaired or altered except by special imperial firman, because the issue of the permit for the school or the worship is held to have assimilated the property to that of permanent church or school buildings. But the permit by which this assimilation is held to have taken place has not changed the category in which the building stands. It is still taxable private property, therefore an imperial firman may not issue respecting the repair, therefore it cannot be repaired or altered at all. The only resource for a man who has allowed his property to be used by an establishment of this class, altho the school or the worship be formally authorized, if he wishes to save his buildings from falling to pieces, is to oust the school or the assembly worshiping in his house."

The following translation of part of an article from the *Konstantinoupolis* of January 27th, O. S., 1893, is given as an illustration of the spirit of the Greek Christians toward Protestants:

"Oh, ye miserable Protestants, who know not what ye do! Your house is left unto you desolate like that of the enemies of God who slew the Lord Jesus Christ. Oh, ye nations, understand and be overthrown, for God is with us! The orthodox church at Fatsu, having heard of the plan adopted by us at Ordu, also made petition to the government for the closing of the schools and the services of worship which have been peacefully conducted there by the Protestants, and they easily succeeded. Thus under this new victory of our church, which in five centuries has vanquished and brought to shame, without gun and without knife, such and many greater enemies, the Protestants as a recompense to their wickedness are standing in our presence covered with shame.

"Oh, ye orthodox! stand manfully and gather up your strength. Fear not, for while God is with you no one can stand against you. While God is our shepherd what wolf shall we fear? Thus miserable sinners are destroyed and the faithful are rejoiced.

"This work has been carried on and brought to a successful issue by the energy of our priest Paes Christo alone."

Our correspondent adds:

"It should be recorded that the *Konstantinoupolis* newspaper is the organ of the Greek patriarchate. While Protestants are not partisans of a censorship of the press, this is no reason for failing to remark that in a country where any publication of articles of a nature to mold religious susceptibilities is forbidden by law, and where censors must approve beforehand all articles published in the papers, the authorization for publication of an article like the above quoted, is another example of the discrimination against Protestants habitually practised by some officials in Turkey."

Among Our Letters.

—Rev. David W. Carter, writing from Antonio, Tex., says: "An unusual interest in the Gospel is being shown by those Mexicans now living in Texas. From many localities comes the news of an awakening interest. I have just held a week's special services in which forty persons were won to Christ."

—Rev. Thomas Christie, D.D., of Tarsus College, Turkey, writes: "This has been a year of painful trial to us and our people in Turkey. But we look to see our Father's hand in it all. No missionary has even thought of leaving his or her post. In such days as these our poor people are doubly dear to us. The Lord is with us through all. It is for the good of His kingdom that we lay down our lives here; we feel sure He

will give dying peace as He has given to so many precious martyrs this winter."

—A friend resident in Philippopolis, South Bulgaria, writes: "The present is a time of vital importance for the Christianization of Bulgaria. The determination of Prince Ferdinand of that principality, to be recognized by the European powers, at whatever cost, led him, tho a rigid Roman Catholic, his wife and mother being the same, to sacrifice his first-born son and heir to his throne, to be rebaptized in the Greek Catholic or Bulgarian Church. This was done February 14th, and was signaled by the issue of special stamps and postal cards. The Russian Czar sent a special representative to Sophia to participate in the ceremonies, and he also sent a congratulatory telegram to Prince Ferdinand. Since then the prince has been recognized by the Suzerain power, Turkey, which implies recognition by all the European powers. A consequence of this strengthening of Russian influence, and of zeal for the national church is, more resolute opposition to the evangelical work and some cases of determined persecution of Protestant Christians."

—Rev. Thomas B. Wood, D.D., writing from Callao, Peru, says: "Persecutions, involving imprisonments, banishments, stoning of houses and persons, incendiarism, denial of natural and legal rights, are suffered constantly by the converts, and they endure it with meekness and cheerfulness. The converts are improved spiritually and materially by their newness of life to such a degree that their neighbors notice their bettered condition, and attribute it to a money stipend distributed by the missionaries, and can hardly be made to believe that, instead of receiving money, the converts all give money constantly for the Gospel work."

—Rev. Benjamin Labaree, widely known as a missionary of rare qualities and success, in a personal note says:

"I have been much moved by expressions in the recent reports of some of our Lodiana missionaries indicating a reaching up for a fuller spiritual blessing in their own souls, nay, more, confessing to a consciousness of a new experience of blessed fellowship with Christ.

"One writes: 'It has been the happiest year of my life as a missionary, and the reason why it has been so is, I think, that I have learned to know what a blessed life and work this is to which we have been called.'

"Another writes: 'I should like to mention with profound gratitude that I believe I have experienced during the past year a quickening and uplifting in my spiritual life, a deeper sense of responsibility, a greater joy in service.'

"Another says: 'The past year has been the brightest and best spiritually of all the years I have spent in India. Christ has been more to me of a reality, and tasks have been more easy and hopeful because I knew they were His tasks.'

"And still another, dwelling on the encouragements in the work the past year, adds the following words: 'And last but not least, we believe that we missionaries are awaking to the possibility of living nearer our Master. Call it the Spirit-filled life if you will, we are with invincible zeal determined to have more of it. Yea, we are willing to be content with nothing else than the "mind of Christ" itself. When that day comes, as come it will, the future of India is assured.'

"Commenting on these extracts in another connection, I have said: 'Such testimonies from men who are not young in the service witness unmistakably to the refreshing presence of the Holy Spirit, and are a bright revelation of a growth in spiritual life and power in answer to prayer, such as all our missionaries abroad, yea, and all our churches at home may hopefully strive for and expect for themselves.'"

—Mr. F. D. Phinney, Superintendent of the Baptist mission press, Rangoon, Burma, writes

"Since the arrival in Burma, in the early part of 1892, of the first shipment of the photo-engraved edition of the Burmese Bible, about 2500 copies have been issued—that is, in about four years the number of copies issued of this small and cheap (one rupee) Burmese Bible has equalled the present number of Burman Baptist church-members. During these years the demand for the large type Bible, the Reference New Testament, and for the photo-engraved New Testament has been steady, and the important fact may be stated that *during these four years more copies of Dr. Judson's Burmese Bible have been issued than in the twenty years preceding.*

"Since August, 1895, 3000 copies of the photo-engraved edition of the Bible in Sgaw Karen have been received at the mission press in Rangoon, and very nearly the whole number is now in the hands of the people. A further shipment of 1000 copies is to arrive this month, and the balance of the edition of 5000 copies is due by the following steamers. The sales of this edition, uniform in size and price with the Burmese edition, is simply unprecedented. There is nothing in the history of Bible distribution in Burma with which to compare it. The demand still continues all over the field, and it is believed that a second edition of 5000 copies is now being printed, and will be ready for issue about as soon as wanted."

—Rev. Mr. McNair, writing from Japan on the subject of the revival of idolatry by the State, says:

"In one of my late letters I quoted from a Japanese paper on the subject of parliamentary recommendations to the government to build a temple to and establish the worship of the late Prince Kitashirakawa, in Formosa; and I stated that both houses of parliament had acted in the matter. The quotation dealt only with the upper house, and when sending it I was told that the lower house had acted similarly. I didn't wait to verify the information, writing as the mail was leaving. The truth is, I since find that only the *upper* house took definite action. This correction does not materially alter the *fact* that many representative men in Japan—nobles, educators, capitalists, etc.—who make up the 'Lords' decided unanimously to recommend this idolatry business."

—Mrs. Arthur H. Smith writes: "The Holy Spirit seems to be moving on our Shantung Church (North China) as never before, in a quiet, powerful way, quickening into new life cold and dead members, and putting a great longing hunger into the hearts of our Chinese preachers for more spiritual power. At a little conference three of them had with Mr. Smith about the baptism of the Holy Spirit, they were full of joy to hear there was a way to get *power*, and wished they could build tabernacles and stay there, as one of them said, where they had learned this good news."

The volume "A Cycle in Far Cathay," by Rev. Dr. W. A. P. Martin, mentioned editorially in our May number, will, we learn, not be out till September. We hope to present an early and careful review of this work, which is anticipated with great pleasure. It would not be easy to name another author so intellectually furnished for the task, who has had such rare opportunities to acquaint himself with the material for an able summary and analytical review of affairs in the Chinese Empire in the last quarter of a century.

International Missionary Union.

The thirteenth annual meeting of the International Missionary Union will be held at Clifton Springs, New York, June 10th–17th, 1896. The opening session begins at 7.30 P.M., of Wednesday the 10th. Missionaries will be gratuitously entertained, chiefly by Dr. Henry Foster in his noble sanitarium, which for the greater part of a half century has been a religious Mecca, as well as a health resort. A large number of missionaries have already signified their purpose to attend the meeting in June.

All missionaries are urgently requested to send the secretary their names, societies, fields, years of appointment, and (if not now not connected with the work abroad) date of retirement. The union is constantly seeking the address of all foreign missionaries who may be residing (as well as those only visiting) in the United States and Canada. The secretary earnestly invites correspondence with any such persons.

Missionaries are requested to mention any subjects which they desire discussed in the meeting, or upon which they are prepared to speak or read papers, and to suggest suitable speakers or essayists. Any inquiries will be answered by the secretary of the union.

J. T. GRACEY, *President*,
Rochester, N. Y.
W. H. BELDEN, *Secretary*,
Clifton Springs, N. Y.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Africa,* Madagascar,† American Freedmen.‡

Notes on Africa.

Africa has been given many names: the "Expiring Continent;" the "Dark Continent;" the "Last of the Continents;" the "Hopeless Continent." Mr. Keltie, author of "The Partition of Africa," says that "whatever else it may be, it certainly is, take it all in all, the most interesting of all the continents." He says that Africa now "attracts more attention than all the rest of the world put together." We would suggest one other name as most appropriate for faithful Christians who love the Lord's work, and who believe in His promises, and that is the "*Inspiring Continent.*" This continent has an area equal to all of Europe and North America combined, and contains at least one eighth of the human race, and one half of these men and women have never yet heard of Christ as their Savior. Five hundred of Africa's languages and dialects have yet to be reduced to writing, and hundreds of thousands of miles have never been trodden by the foot of a white man.

From Senegambia across to Abyssinia is a distance of 4500 miles; this region, peopled with nearly 90,000,000 people speaking over 100 different languages, into which the Bible has not yet been translated. In all this area there labors not a single missionary, only the borders of the great territory of the Soudan having as yet been touched.

Nearly all of Africa is controlled or "influenced" by European governments, the only independent portions being Morocco, Liberia, Bornu, Wadai, Kanem, Baghirim, Dahomey, the South African Republic, and Orange Free State. A state of almost constant petty warfare exists in most parts of Central Africa, and many chiefs and kings are now seeking to throw off European protectorates, etc. Madagascar has recently been conquered by France, and Ashantee has submitted to England's demands, but Abyssinia still fights fiercely against Italy, and England is sending an army to subdue the dervishes of the Eastern Soudan. In South Africa the troubles between the Boers (or Dutch settlers) and Uitlanders (or foreigners) in the South African Republic have not yet been settled, and the Matabeles are in rebellion, causing England to send troops for their subjugation.

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* North Africa and Egypt are to be touched on in our October issue, which deals especially with Mohammedan lands. The most complete list of mission stations and societies in Africa is to be found in "Africa Rediviva," by Dr. R. N. Cust. A new book is in press which will probably be the most accurate and complete yet published; it is by Mr. Frederic Perry Noble, Secretary of the World's Fair Congress in Africa, and is to be entitled "The Missionary Occupation of Africa." For articles on this subject already published in this volume of the REVIEW, see also p. 106 (February); 411, 418, 442, 443, 449 (present issue).

New Books: "Europe in Africa in the Nineteenth Century," Elizabeth W. Latimer; "Glimpses of Africa," C. S. Smith; "Chronicles of Uganda," R. P. Ashe; "The Congo for Christ," J. B. Myers; "Illustrated Africa," by Bishop William Taylor; "Actual Africa," Frank Vincent.

Recent Articles: "West African Pioneers" (*Sunday Magazine*, December, 1895); "Boer, Britain and Africaner in the Transvaal" (*Fortnightly Review*, January, 1896); "Slavery under the British Flag, (*Nineteenth Century*, February, 1896); "Story of the Development of Africa" (*Century*, February, 1896); "Missionaries in Africa" (*National Review*, March, 1896); "The Helpers of Africa" (*Treasury*, March, 1896); "Stray Thoughts on South Africa" (*Fortnightly Review*, April, 1896); "Africa's Claims" (*Student Volunteer*, April, 1896); *Church at Home and Abroad*, and *Gospel in All Lands* (June, 1896).

† See also p. 303 (April); 380 (May); 424 (present issue). *New Book:* "Madagascar of To-Day," W. E. Cousins.

Recent Article: "Catholicism in Madagascar" (*Catholic World*, January, 1896).

‡ See also p. 51 (January).

Recent Articles: "Education of the Negro" (*American Magazine of Civics*, February, 1896); *Gospel in All Lands* (April, 1896).

THE DARK CONTINENT—A SILENT APPEAL.

Africa has been waiting 1900 years for the Light of Life. There are here at least one hundred millions of people who have never yet heard of Christ and His Gospel; there are nearly as many more who may have heard but who have not heeded.

Christ died for the Africans, and commissioned His followers to tell them so, yet every hour sixteen thousand are dying without Christ. A thousand missionaries scattered over this vast continent—their stations indicated by the white spots on the map—"but what are they amongst so many?" "Give ye them to eat."

The religious condition of Africa is pitiable in the extreme. If European nations were as anxious about extending their sphere of *Christian* influence as they are to wield political sway, the conquest of Africa for Christ would, humanly speaking, be speedily accomplished.

The difficulties encountered by heralds of the cross are many and great. The climate is most trying in many parts of the continent; the people, sunk in degradation and steeped in superstition, are for the most part satisfied to remain in their present condition. The difficulties of evangelization are always more spiritual than numerical and financial, but it still remains true that there is a shameful lack of men and means to carry on the Lord's work in Africa. Christians at home should be as ready to deny themselves as those who go. If such a spirit were only manifest, what a spiritual quickening it would mean for the home churches, and what an increase of facilities for carrying on the work abroad.

In spite of all shortcomings, hindrances and other difficulties, however, the outlook in many places is very encouraging.

Bishop Tucker writes from Uganda:

"I do not know that anything cheered me more on my way from the Nile to Mengo than to have pointed out to me church after church crowning this or that hill, on the right hand and on the left. There are now, I believe, more than 200 of these churches scattered throughout the country. The decent and orderly way in which the services are conducted is another token of the advance in spiritual things. . . .

"One of the most pressing problems before us for solution is how to provide pastoral oversight for these congregations which are being so rapidly formed all over the country—not, be it remembered, the oversight of Europeans, but of native pastors. I do not know that anything has encouraged me more since my arrival in the country than the assurance which I have received on every hand that the young men who are coming forward as teachers are in their spiritual life far in advance of the standard which for some years has prevailed. It is from this body of workers that we must look for our pastors, and every effort must be made to train them for that high and holy service to which we hope they may in God's time be called."

A German missionary magazine puts on record this inspiring story:

"In June, 1869, the missionary Ramseyer, of the Basle Missionary Society, was dragged as a prisoner into Abetifi, then a city of Ashantee, with his wife and child. They spent three days in a miserable hut with their feet in chains. Human sacrifices were then common in Abetifi, which was under the tyrannical rule of the Ashantee chieftain. To-day, in the same streets, under the same shady trees, instead of the bloody executioner going his rounds a Christian congregation gathers together every Sunday, followed by a troop of Sunday scholars. Christian hymns, such as 'Who will be Christ's soldier?' ring joyfully through the streets of Abetifi. The people come out of their houses, the chieftain is invited; he comes with his suite and listens to the joyful tidings of salvation. And it is not in vain; many have become disciples of Jesus. Many even dare to tell their fellow-countrymen in the streets what joy and peace they have found in Him. Who would have dreamed of this twenty-five years ago?"

Dr. Elmslie, of Nyassaland, gives the following summary of the three methods of work in his mission field:

"1. *Evangelistic.*—Every one, whether in school or employed in outdoor work, is brought daily into contact with the Divine message of salvation. The daily worship, Bible classes, Scripture lessons in school, evangelistic services on the station and in the villages, are our evangelistic agencies. The catechumens' class had an attendance of 14, while 37 and 65 attended the men's and women's Bible classes respectively. Eleven male adults and three children have been baptized; and there is a number of men whose lives are consistent, but who, being polygamists, are denied admission to the church.

"2. *Educational.*—Three new schools were opened during the season, and the attendance has reached the highest point yet attained. The average daily attendance in our seven schools during the four months February to May was 431. We have 31 teachers and monitors, and during the school session 79 scholars have advanced as far as to read the Gospel. Not included in that number there are not a few adults who have learned to read at home. Over 200 gospels, hymn-books, readers, and catechisms have been sold during the session.

"3. *Medical* work shows 1274 attendances at the dispensary.

"The past calls for gratitude to God, and the future is full of promise."

Altogether Africa has been the scene of marvelous development in the past two years. Colonization and civilization have made steady progress. The great powers of Europe are rapidly assuming control of large districts of the country. Great Britain now holds almost continuous possession from north to south. Telegraphic communication has been established throughout the country in many places. The slave trade has been compelled to betake itself to greater secrecy and be less aggressive. The war that has been prosecuted has resulted in opening large districts of the country to the Gospel. It is hoped that European control will not introduce the vices of civilization, but what is better, the saving agencies of the Church of Christ.

In South Africa we find many communities in a fair state of civilization. The masses of the people have received the Gospel, and many of them are able to read the Bible in their own tongue. Missionaries are penetrating the Soudan from various directions, some going to Sierra Leone, in the vicinity of our own missionaries. Bishop William Taylor has been establishing outposts of Gospel activity in the heart of the Congo. According to good authority, 40 missionary societies, 700 foreign missionaries, and 7000 native preachers are putting forth their efforts to give the Gospel to Africa. Thousands of missionaries are now needed to carry on the work of evangelization.

A PLEA FOR THE FREEDMEN.

Every part of the great world-wide mission field has its own peculiar interest. This is specially true of missions among the freedmen.

1. We stand face to face with their growing numbers. One generation ago, at their emancipation, there were 4,000,000. To-day there are 8,000,000. Try by comparison to realize what 8,000,000 of negro population means. If they alone occupied the Southern States, they would give it a population almost three times as great as that of the 13 colonies at the Revolution. We regard it as important to give the Gospel to the 250,000 Indians within our boundaries, yet for every Indian there are 32 negroes among us—enough to populate a territory as large as Ohio, Indiana, and a large part of Illinois as thickly as these States are now settled. They would populate Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Delaware, North Dakota, South Dakota, Nebraska, Indian Territory, New Mexico, Arizona, Utah, Colorado, Idaho, Montana, Nevada, Wyoming, Washington, Oregon, Alaska, and California as densely as these States and Territories are now settled.* These millions are not scattered over the whole of this vast country, as is our foreign population, in every-day contact with our American life and institutions. There are 7,000,000 of them huddled together in our Southern States, locally and socially isolated. Nor is their present number only to be taken into account, but their rate of increase, too—one generation ago 4,000,000, now 8,000,000; a generation hence, 16,000,000; two generations hence, 32,000,000. What hinders their present rate of increase? Surely the growing numbers of colored population call for serious consideration, and emphasize the importance of their evangelization; for they are here to stay—a permanent part of the great Christian nation.

2. But look upon the moral and spiritual destitution of this growing mass. Generations ago they were brought here out of the heart of barbarous, savage life. Of course they brought their ignorance, their superstitions, their vices, with them. Nor was there anything in the institution of slavery under which they were held for over a century to make them better, but rather worse. For, under the Southern system of slave laws they were not looked on as persons with personal or property rights, but as chattels, as so many animals to be bought and sold at the option of the slave holder.

Under this system no regard was paid to the family relationship. No sanctity was attached to the marriage tie among the slaves. As a rule, they were not under influences calculated to make them upright, honest, and chaste. I say as a rule, for there were honorable exceptions. The large proportion of Southern white blood that ran into col-

* "Facts About the Freedmen" (Presbyterian Board for Freedmen).

ored veins is proof of the kind of morality that, as a rule, was taught and practised among them. It is not necessary that one should have lived among them to know their moral and spiritual degradation. It is but necessary to call to mind the kind of life they were compelled to live to judge what was their state at their emancipation. Doubtless during the generation of freedom that they have enjoyed some progress upward and forward has been made. The Gospel in the hands of the Church North and South has done something to lift the negroes out of their degradation; but as yet only in spots. The favored localities where colored schools and churches have been planted are few in comparison with the vast territory of colored population. Our missionaries testify that, after thirty years of effort, only a beginning has been made; that the intellectual, the moral, the spiritual darkness and degradation among the negroes of the South is appalling. Think of 1,000,000 colored children growing up, outside of school and church, in ignorance and vice! Think of 3,000,000, probably, of men and women who can neither read nor write! What must be the prospect, the social, the political outlook of that section of our country where such ignorance and vice nests!

We spend millions of dollars ditching swamps, letting out the deadly malaria, so as to make room for pure air and for prosperous and happy homes. Ought not this great Christian nation to be willing to spend something to drain out these Southern swamps of negro ignorance and vice and make room for clean, happy, Christian colored homes?

3. Not only their moral and spiritual destitution, but their dependence on us is a strong element in the appeal. Language cannot describe fully the depths of poverty in which the slave population of the South stood at its emancipation. They counted themselves *freedmen*, but what wretched freedmen! freedmen in rags! no lands, no implements of their own, no money! What could such poverty and ignorance be expected to do for itself? Nor was there any disposition in the South to help them as freedmen; nor, indeed, any ability. Southern industry had been paralyzed by the war. From this industrial paralysis it required a whole generation to recover. Even to-day the South is not much disposed nor able to shoulder the burden of the black man's evangelization. He depends largely on the good people of the North for help.

4. *His Claims.*—Nor is this a dependence without just claims. There are dependent people in the world who have made themselves so by their vices and follies. Such dependence has no just claims on the help of others. But the colored man's dependence has just claims on us as a Christian nation. He is not among us, poor by his own choice. We brought him here; we made him poor; we kept him ignorant. For generations we consented to his enslavement. We took the products of his hard toil to enrich his masters. Suppose we paid over to him his just and rightful share of the product of his hard toil during the generations gone by. It is safe to say there would be enough to furnish every negro family with a comfortable home and every community with a prosperous church and school. When we help him now we are simply paying old debts without interest.

Besides, at his emancipation we took him as ward. When we enacted the fourteenth, fifteenth, and sixteenth amendments we took on us as a Christian nation the obligation of furnishing the negro with the qualifications of Christian citizenship. Nor is the help we now give him to be regarded as disinterested benevolence. If I have on my foot a gangrened spot, it would not be disinterested benevolence for the head and hand to say we will come to the help of the foot, but self-preservation. So it is in the case of negro evangelization. These Southern States, gangrened with negro ignorance and vice, are sister States, members of the commonwealth. For Maine, New York, Ohio, Illinois, and the other States to say that they will come to the help of the South in this matter is simply self-preservation.

5. Lastly, the response which the freedmen make to our help is another important and encouraging count in the appeal. They realize their need, are anxious for our help to enable them to rise out of their degradation, and very grateful for it. They have proven themselves capable of a Christian education, and are easily molded by the influences of the Gospel. There are no hoary systems of false religion or philosophy, as among the Hindus or Chinese, to break down before a way can be made for Gospel truth and Christian institutions. The way is clear. A wide door is open for immediate results. It is safe to say that no missionary enterprise at home or abroad can show larger fruits in proportion to the means invested than the work among the freedmen. —*A. Lehmann, Moorefield, O.*

IV.—EDITORIAL DEPARTMENT.

Most encouraging reports reach us from time to time in personal letters and through the columns of the British press as to the blessing attending the meetings conducted by Dr. Pierson in the British Isles. The prayers of God's people avail much, and the Holy Spirit daily draws many into a closer life with God, inspiring them to more earnest study of the Word, more active interest in His kingdom, and more unselfish giving of self and substance to the Lord's work at home and abroad.—D. L. P.

Sunday, June 25th, 1865, on the beach at Brighton, England, J. Hudson Taylor, unable to bear the sight of a large congregation of over one thousand Christian people rejoicing in their own blessings, privileges, and securities, while three hundred and eighty millions of people in China alone were perishing in their sins and for lack of knowledge, poured out his soul to God, abandoning unbelief and all apathy, and surrendering himself to God for service to a perishing world. Wandering along those sands at the midnighth, hour he boldly asked God for twenty-four fellow-workers, two for each of the eleven unoccupied provinces of China and two for Mongolia. Both laborers and the funds were provided in answer to prayer without appeal to man, and *one year later* this band set sail for the Middle Kingdom.

At the end of the *first* decade (1875) 37 workers were in the field.

At the end of the *second* decade (1885) all unoccupied provinces but two, Kwangsi and Hunan, were held by resident missionaries. During this period, at the very hour of darkest midnight, the Chefoo Convention was unexpectedly signed and China thrown open throughout, and itineration and exploration followed. Within three years (1882–85) 116 new missionaries, including the Cambridge band of 7, offered, and at the end of the decade there were 225 in all on the field.

The third decade (1885–95) was marked by more thorough visitation and evangelization, with consolidation. In 1887, in direct answer to prayer for 100 more workers, more than this number willingly offered, and £10,000 provided for outfit and passage money. It is noticeable that when this new addition was first *asked* of God praise was at once offered in advance for blessings *to be* given.

In 1886 the *American* branch was formed in Toronto, and seven years later 39 missionaries had sailed from America. At close of 1895 over 620 missionaries were on the field, and in this *third* decade *women's* work had come to the front in a marvelous way. "What hath God wrought" through *one man* in answer to prayer!—A. T. P.

"The King of Korea and the Crown Prince (with the help of the Russian Legation) have formed a new government. Kim-Hong-Tau, the Premier, and seven other Japanese ministers were beheaded, and their corpses dragged through the streets. A decree is alleged to have been signed by the king at the Legation ordering that the heads of five ministers should be exposed on poles. All the telegraph wires were cut. On receipt of the news on board the American, British, and French men-of-war at Jin-Sen, marines were landed and left immediately for Seoul. The king is reported to have been actuated by a desire to avenge the queen's murder. All the new ministers are said to be members of the Min family. The Tokyo papers allege that owing to the influence of the Russian Minister the king remains at the Russian Legation, which is guarded by 200 marines."

The new ministry is favorable to Russia and is under Russia's protection. It is too early to say whether or not

Korea will become a Russian province, but it will probably not be done without a forcible protest from Japan.

Diaz in Jail.

Dr. J. T. Tichenor writes that on the afternoon of April 16th a telegram from Havana was brought to the home mission rooms of the Southern Baptist Convention containing these words : "*Diaz in jail.*" Dr. Tichenor says :

"This startling intelligence brings the Board face to face with the gravest difficulty of its history. Diaz has been in jail before, but then the charges against him were trivial. If he had been found guilty the penalty would not have involved life or liberty. Then there was peace upon the island, and partisanship did not torture into crimes the careless words of familiar conversation or base a charge of treason upon the loose expressions found in a letter to a friend.

"Widely different are the conditions prevailing now. The Spanish authority in Cuba is shaken to its foundation. Cuban men and women are fighting against a tyranny more dreadful to them than death, and for liberty dearer to them than life.

"The Spaniards have repudiated their ablest commander because of his justice and his moderation, and have supplied his place by the most bloodthirsty and cruel of all the Spanish leaders. Suspicion is tantamount to conviction of crime. The horrors of Spanish prisons are augmented a hundredfold by the multitudes of their diseased, vermin-infested, half-starved inmates. Justice, always delayed in Spanish courts, has fled the land, and nothing but the strong arm of foreign power can preserve even citizens of other countries from the passion-prompted sentences of its partisan tribunals. We cannot shut our eyes to the fact that the life of our Brother Diaz is in great jeopardy. Not simply from the danger of conviction for the alleged offense, but from the greater danger of the protracted and torturing imprisonment he may be called to endure.

"The Board will not stop to vindicate its actions in regard to their missionaries in Cuba further than to say that it has taken every possible precaution for their safety. Assured that Diaz was in more danger than any of the others, the Board has been especially solicitous for him, and could he have acted upon the suggestions made him, he would not have remained within the limits of Spanish authority. But he could not. He no doubt felt it to be his duty to see the others safely off the island before he should go. Their departure was delayed by some unknown cause. O'Halloran, the last to leave, sailed from Havana Wednesday the 15th. That night or the next day Diaz was arrested. In the last letter received from him he said he was perfecting arrangements for the care of our property in his absence. The evidence before us points to the conclusion that it was his desire for the safety of others and his fidelity to the trust committed to him by the Board that induced the delay that resulted in his arrest.

"For months communication with our missionaries has been difficult and hazardous. They were objects of suspicion because of their religious faith and practice. It is understood that all letters were subject to inspection at the Havana post-office. Under the prevailing conditions the most innocent expression relating to our mission work in the excited minds of the Spanish authorities might be transformed into words indicating rebellion and treason. Every letter we sent to Havana might engender suspicions that would result in the imprisonment of our missionaries, and every letter they sent to us might be fraught with similar consequences. Hence we do not know why Diaz delayed so long in Havana. We only know our brother is in prison, and we must help him.

"Arrangements must be made to care for him while in prison. He will not dare to eat or drink anything furnished by the prison authorities. He must have such comforts as the common jails of Havana do not contain. His health suffered greatly from his last imprisonment, tho it was brief. Protracted imprisonment now will endanger his life.

"It was the horror of a Burman prison that broke down the health of Judson and brought him so near the grave. It was the dungeon in which Herod confined John the Baptist that staggered the faith of the forerunner and led him who in triumphant tones cried, 'Behold the Lamb of God!' to inquire in timid and doubting accent, 'Art thou He that should come, or look we for another?' And Diaz is flesh and blood as were they. He will need expressions of sympathy from all his brethren who have assigned him to that post of duty and of danger. He has honored them by a life of devotion to their cause surpassed by none among the living or the dead.

"Let every Baptist of the South, man,

woman, or child, be among those of whom Diaz can say, 'I was sick and in prison and ye ministered unto me.' Let there not be one who shall fail to honor himself by some token of sympathy and love to him with whom God has honored our denomination.

"We are tempted to ask if any will not respond to the needs of such a man; what suffering, what distress can move his heart, or what calamity smiting the soul of a child of God would draw forth from one so callous evidence that the love of God dwells in him?

"The imprisonment of Brother Diaz will impose unlooked-for expenses on the Board. Not only must he be cared for, but so must his family. The expenses of a trial, which Spanish courts well know how to make exceeding burdensome. Attorney's services—and he must have the best—will not be small. Nothing must be spared that will mitigate the suffering or spare the life of our brother. Money is valueless when counted against the life of such a man. We ask that every church connected with the Southern Baptist Convention take immediately a special collection for this purpose. In this general movement of our people there is a strong element of safety to our brother. It will strengthen him. It will cheer his prison days. It will enable him to resist disease and maintain his vital power.

"If Havana could know that ten thousand Baptist churches by one concerted movement swelled a fund for Diaz's protection and freedom, how that would hold back the threatened blow and change the purpose to destroy! How it would affect our authorities at home to know that a million and a half of Baptists were in earnest in their efforts to save a man so honored of God, a star of the first magnitude among the missionary heroes of the world!

"What influence and power it would give them for all coming time to protect and promote the missionaries of their faith in every land and on every shore. Diaz's imprisonment is God's call to the churches of the South to arise and shake off the dust of sloth and act for his deliverance, for God's cause and for their own honor, in a manner worthy of themselves, worthy of the King they adore, and of the Gospel which they must give to all the nations.

"What tho ten times that which is needed for these purposes should be contributed by our churches? It would be but a garnered supply from which to equip other soldiers of the cross who will reinforce God's conquering host on that island.

"We are committed to this work. Our hands are upon the plow; we cannot look back. Diaz may perish in prison or die by the hands of the executioner, but Cuba must be spiritually free. The mouth of the Lord hath spoken it."

The need in Armenia is almost as great as ever. Relief work did not stop in April, as was intimated in our last issue, but continues in order to make of some avail what has already been done. Without crops or means of obtaining them the Armenians must starve, and the past efforts to help them prove of no permanent value. Their poverty can scarcely be overstated. But they are beginning to hope and realize that they have Christian friends who are ready to help. Funds come in all too slowly, and thus keep the missionaries and agents of the Red Cross Society from extending the relief so sorely needed. Miss Clara Barton telegraphs that there is no obstacle to the work save lack of funds. It is not yet time for Christians to close their purses. Typhus fever, small-pox, and dysentery are raging in the stricken districts, and much of the relief work is now being directed to ameliorate the condition of those suffering from these diseases.

We acknowledge the following contributions to the REVIEW relief fund since those mentioned in our previous issue:

Woman's Missionary Society of the Union Presbyterian Church, Tarkio, Mo.	$20.00
Mrs. Cordelia F. Waterbury, Jordanville, N. Y.	10.00
Friend's Christian Endeavor Society, Fall River, Mass.	7.25
Wm. T. Barry, Castorville, Cal.	1.00
Two Friends, Athens, Ga.	2.00
Mr. R. C. Douds, Meadville, Pa.	1.00
Senie Visscher, Holland, Mich.	1.00
Mrs. Roberts, Brooklyn, N. Y.	5.00
"A Lady," Superior, Wis.	2.00
James L. King, New York	5.00
James Hoag, Jr., Allegheny, Pa.	2.00
Moravian Congregation, Lake Mills, Wis.	21.88
"A Friend of the Armenians," Manchester, N. H.	10.00
Rev. R. E. Brown, Iowa City, Iowa.	1.25
Shickley (Nebraska) Union Y. P. S. C. E.	7.00

We also acknowledge $12 from Miss Florence G. Coulson, of Paterson, N. J., to be applied to carrying the Gospel into Tibet. It has been forwarded to the Tibetan Mission Band.

The Congregational Home Missionary Society, whose headquarters are in New York City, will observe its seventieth anniversary here June 2d–4th, in the Center Church, of which Rev. Newman Smyth, D.D., is pastor.

The great missionary convention of 1888 was not in Liverpool, as stated in the April REVIEW (p. 242), but in London; the Liverpool convention took place in 1860.

The Shah of Persia, Nasir-ed-Din, who for nearly fifty years has occupied the throne of Persia, was assassinated by a fanatic on May 1st. The heir presumptive to the throne is said to be ignorant, bigoted, and intemperate; but at this date (May 2d) it is not certain that he will be the ruler of "The Land of the Sun." May God direct this tragedy to the establishment of His kingdom in Persia.—D. L. P.

It is said that the Czar of Russia contemplates proclaiming religious freedom throughout the empire on the occasion of his coronation (May 26th). The character of the Russian priests is indicated by the fact that they are not only making strong protests against such a step, but that they desire a renewal of the persecutions of the Stundists on the ground that the Protestant faith is growing too rapidly.—D. L. P.

Christ's Mission (142 West Twenty-first Street, New York City) has accomplished a great work among Roman Catholics. Several eminent priests have recently been converted. Rev. James O'Connor is a faithful steward, but the mission is $10,000 in debt.

Books Noticed.

Few conferences, if any, have been more manifestly under the guidance of the Spirit than that which met in Liverpool in January last at the invitation of the British Student Volunteer Union. No one of the speakers struck a discordant note, for all symphonized with the mind of the Spirit. While much that was helpful in the conference must be looked for only in its effect upon the lives of those who were privileged to be present, there was much of permanent value in the addresses, which will make the volume of printed reports most welcome to all students of missions. This volume, which appears under the title "Make Jesus King,"* contains addresses by Eugene Stock, Egerton Young, F. B. Meyer, Dr. George Smith, and Arthur T. Pierson, and is supplemented with fifteen valuable charts representing the religions of the world, the progress of evangelization, and the forces available for the work at home and abroad. Every volunteer should possess this report; it is inspiring and educating.

The story of the Congo Mission, which is one of unique interest and suggestiveness, is recorded by Mr. J. B. Myer † in a small book profusely illustrated and containing much valuable information. This account has to do especially with the Baptist Congo Mission, but also deals in general with the country, people, language, and climate of the Congo Free State, and discusses to some extent the work of other societies engaged in work of the kingdom there.

The map of Africa which appears in this issue is reproduced by the courtesy of the Young People's Missionary Society, from one in use by them in the *Young People's Missionary Journal*.

"Africa Illustrated,"‡ a volume of views showing daily life on the Dark Continent, will add much interest to the study of missions among the people of Africa.

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* "Make Jesus King." Student Volunteer Missionary Union, London, England. 4 shillings.

† "The Congo for Christ." By J. B. Myer. Fleming H. Revell Co., 75 cents.

‡ Published by *Illustrated Africa*, 150 Fifth Avenue, New York, $1.00.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Africa.

—Our Anglo-Saxon habit of spoiling the natives of barbarous countries that visit ours, or where we cannot do that, of spoiling ourselves over them, by making them out to be what they are not, it appears is not confined to us. Superintendent Merensky, speaking of some natives of the slopes of Kilimanjaro, brought to Berlin by the traveller, Otto Ehlers, remarks: "Our newspapers, which in colonial matters are not very apt to be of sound head, pompously described the three strangers as 'princes, envoys, and ministers plenipotentiary.' In reality these were simple cowboys. It was again seen how unreasonable it was in Europe to make such Africans a mere object of curiosity and gaping wonder. They were loaded with presents of toys, which disgusted them. 'What is all this stuff for?' said they; 'this is only for fools and children.' They did indeed value one present—some locksmiths' files. A circus performance displeased them. 'Such a dance is bad, is evil magic. A woman who dances so is a sorceress, she is bad,' said they.

"Their spokesman, at taking leave of Berlin, spoke as follows:

"'We have seen many things in Berlin, but have already forgotten many of them. But one thing we have seen very plainly, which we shall not forget, but shall tell to everybody at home. When a white man came to us we used always to take him for a great, influential man. We said, "The whites are all rich; they stand in God's neighborhood." Now, since we have seen Germany, we know better. We have seen that here too there are rich and poor, masters and servants, good and bad, as among us; that you are only men as we are, only that your skin is of another color. Now, if a white man comes to us, we shall know better how to deal with him. We will first ascertain whether he is a great lord. A servant must not put on airs. If he does, he shows out for a liar. But a free man, who has a will and knows how to use it, will now and ever have honor among us.'"

—"The bishopric of Zanzibar, vacant by the death of Bishop Smythies, has been filled up by the appointment of the Rev. W. M. Richardson, Vicar of Ponteland, near Newcastle. He has been chiefly engaged in parochial work, but has some experience of teaching. He is, of course, a very High Churchman. We trust that the new bishop, who took his degree in 1869, and is, therefore, presumably not less than forty-six, has not passed the age at which one may safely enter upon work in Central Africa."

—"Miss Josephine Bartlett, who had labored for twenty years in connection with the Universities Mission at Kiungani, has died. 'When we who had been scattered far and wide in the different parts of our wide field of labor returned to Zanzibar, it was to Miss Bartlett that we all naturally turned, as to the one who would be the most interested to hear all we had to tell of the work and workers far away, and who would evince the deepest sympathy.' So writes Archdeacon Chauncey Maples, the bishop-designate of Nyasaland."—*Church Missionary Intelligencer*.

—The working together in any tolerable terms of peace of English Protestants and French Catholics having been found impossible in Uganda, Rome has wisely determined to remove at least the removable cause of friction, and to

substitute English missionaries for French. Bishop Hanlon, of Manchester, takes Bishop Hirth's place, and takes with him a body of English priests to replace the French. On the other hand, the new bishop avows his intention to disregard the territorial division between the two religions. The root of trouble was planted when Cardinal Lavigerie, going back from his own word, sent Roman Catholics into a country where Protestants had already been laboring for some two years.

—"Far more compactly than various other Congo societies does the *Swedish Missionary League* labor on the northern bank of the Lower Congo. The three stations first established, Mukimbungu, Kibunzi, and Diadia, are now augmented by two more, Uganda and Londe, besides some out-stations. The stations have been provided with buildings, in part of stone; transportation has been regulated, the training of the natives, old and young, to work, has been taken up; schools have been established for adult men and for children, and others for women. There are 178 school children and 78 members. About a dozen native evangelists are at work, for whose training an evangelists' school has been set up in Diadia. God's word is zealously proclaimed at the stations and by-stations, as well as in the neighboring villages. Diligent labor is laid out on translations, and Missionary Westlind is drawing up a grammar of the Fioti language. The New Testament, biblical narratives, and a hymn-book are printed on the hand-press in Kibunzi, and a beginning of a native literature has been made by the publication of a missionary sheet and a little almanac. In Mukimbungu there has been established a medical mission; but unhappily the physician, Dr. Walfirdson, after laboring barely two years, fell a victim to the climate just as an apothecary was about to be sent out to his assistance. Besides the physician, the mission since 1889 has lost 10 laborers of both sexes by death, after only a brief activity, while sickness has greatly diminished the forces of the others, some of whom are compelled to leave for their health's sake for a longer or shorter time."—*Almindelig Kirketidende* (Provost Vahl).

—Of the several Barotsi chiefs that have become Christians, one, Semonja or Sebeho—all the Barotsis have several names—is a son-in-law of the king. "He unites to a rare mildness a great force of character," says M. Coillard.

The Barotsis, men and women, are very free of speech, natural orators. The movement which, after several years of disconsolate waiting, very much like that of the first Moravian missionaries in Greenland, has now broken out throughout the country, manifests itself in free conferences at which all have liberty to speak, men, women, children, chiefs and commoners, free and bond. Of one, attended by some seventy, M. Coillard says: "There were beautiful things said in this simple gathering, where everybody spoke so unrestrainedly, and whose general theme was *Lot's wife*. One poor woman told us that she had come from the bottom of the valley of Sefula. On her way she had found people working in their fields. She accosted them, and invited them to come to hear the word of God. They replied with contempt: 'It is no longer the *moruti* (missionary) who comes to remind us that it is the Lord's day; now it is these fag-ends of women folks! Begone! Be off to play the believer, if you imagine that the missionaries are going to give you cloths and beads.' 'Oh, my masters,' answered the poor thing, 'I am nothing but a poor slave, to be sure. I am nothing, but I feel the need of learning the things of God. Oh, no, it is not cloth or beads that I am looking for. What could I do with them? I have never worn anything but this bodice of skin. But I am a great sinner, and what I seek is the pardon of my sins!"

"Everything is caprice and surprise in Africa—one day famine; the next,

abundance, nay, even superabundance. Drought desolates us, and then it does not rain but that it pours. The post, while we hope for better things, is the plaything of the same caprice. We have more than once been nine long months without a single letter. We are now only at the end of April, and here already are *four* mails from Europe since New Year's. One really believes he is dreaming when he receives at Lealuyi, in mid-April, letters coming from Europe, and dated toward the middle of January. Is this going to last? Does this announce to us the approach of railways, of telegraphs, of telephones? . . . As to the telegraph, we have long since known it as being in Mashonaland on its march to Alexandria by way of Nyasa, Tanganyika, Victoria Nyanza, and the Nile! A few years more and the iron horse will have reached Palapye. It is far from the time when I quitted the Cape and traversed the melancholy wilderness of the Karroo in ox-wagons!"

The king, Lewanika, still maintains close friendship with the missionaries, but shows very faint signs of a heart touched by the Gospel. On the contrary, his royal pride becomes more exaggerated every day. This African *grand monarque* seems as deeply engaged over questions of footstools and glass necklaces as that great pattern of false greatness, Louis Quatorze, used to be over questions of tabourets and armchairs, who had the right to sit on which. As M. Coillard remarks, this is no road to the sense of sin and the humility of a converted man. The missionary reasons with him against such antiquated arrogance, and he professes to be convinced; but meanwhile the royal ceremonial becomes more complicated every day. At this rate, says M. Coillard, the subjects and the slaves will soon have no place left for them on the earth. "The progress in civilization, all is for the king and his family, nothing for the people." The heir-apparent, Litia, seems to show a more Christian mind. "Poor Lewanika!" as I said to him only yesterday—speaking of his personal habits—"he abandons all that made his life, piece by piece; but he cannot decide to give himself. Pray continually for him."

St. Augustine, about 420, remarks that many Christians of his day thought that the coming of Christ was at hand, because, said they, the Gospel had now been preached in all the world. He reminds them how very far the Roman world is from being the whole actual world. There are, he remarks, many races, and even unknown races, to which the Gospel had not yet been preached, and to which God had not yet made it possible to preach it. "Even in the heart of our own Africa," says he, "how many tribes there are of which we have no knowledge, and to which we have no access!" How different the case now, as to the world at large, and as to Africa in particular!

"The answer of a woman patient at Tangier shows that in the land most cursed by Mohammedanism the testimony of God's Word has its answering echo in the human heart. 'I asked today,' writes Miss Vining, 'who has sin? And one woman at the back of the room, whose clear brown eyes had been always attentively fixed on me, said, "Every one but God," and when I said nothing we could do would cleanse away our sin, "Alms won't do it, fasting won't do it, and men going to Mecca won't do it, they go with sin and they come back with sin," one woman said, half under her breath, "Yes, and some of them with a good deal more."'"—*Medical Missions.*

Japan.

—Dr. Dalton, quoted in the *Zeitschrift für Missionskunde*, remarks on the rapid growth of the Sunday-school in Japan, and its great value in diffusing the Gospel. He describes a session, opening with a hymn, sung to our Anglo-Saxon tunes. "You see easily that the children delight in the hymn; occasionally also, no doubt, the spiritual song of the little Sunday scholars

resounds in many a heathen house, so that the parents take up the words and melody. Then the leader offers a prayer, often, it seems to me, too long for the children, followed by the reading of the Scripture lesson, which is then explained by the teachers, both male, and often still more largely female. These are mostly maidens of the people, who have themselves only lately been baptized, and who cannot forbear speaking to the little ones of Him who has so wonderfully touched their own heart and brought it to a glow. I have often found confirmed the remark of one who knows the land, that 'one can recognize in the features of the young female Christians the gracious, transfiguring refulgence of the day that has risen upon them.'" In one Sunday-school Dr. Dalton was especially struck with two female helpers: here a young girl in somewhat inferior attire, somewhat distorted in form, but her features reflected unmistakably her devoted care for the childish group entrusted to her, and her warm affection for the Word of Life, which she was setting forth; and it was plain to see by the attentively listening children that she understood how to touch the spot in the children's heart "where her word of the Holy Friend of the children finds a good lodgment." Yonder ten or twelve children around an old mother, by years, toils and cares bowed sheer to the earth, and the little ones clustered around her as around a grandmother who is disclosing to her grandchildren a strange and wondrous story-world.

The pictures distributed, Dr. Dalton remarks, are wisely adapted to that love of nature which so eminently distinguishes the Japanese. Here the rising sun, on his edge a birdling trilling his morning lay; the words are, "The kingdom of heaven is at hand, repent therefore." There the snow-crowned Fujiyonama, and on the azure heaven the words, "And tho I had all faith, so that I could remove mountains," etc. Around another card twines a flowering cherry branch, on which little singing birds rock themselves, accompanying the Savior's words, "Behold the fowls of the air." On another, around a nosegay of lilies, runs the inscription, "Consider the lilies of the field."

The *Zeitschrift* happily remarks that the Buddhist imitation of the Sunday-school is just such a sign of the impending collapse of Buddhism in Japan, as Julian the Apostate's futile attempts to introduce Christian usages and institutions into his decaying paganism was a sign of his despair. Conscious imitation only succeeds where the principles are the same; otherwise it only hastens ruin.

"Wherever we would gain entrance for our faith among adherents of other religions we are certainly bound, both in justice and prudence, to acknowledge all the truth and good we find already prevailing among them. For instance, the Japanese can unquestionably give us lessons in filial reverence, obedience, control over anger, moderation in our judgments of others. We are therefore bound to acknowledge this unreservedly to them."—Dr. Buss, *in Zeitschrift für Missionskunde.*

Miscellaneous.

—A small number of students in Denmark having, as we see by the *Blad*, been induced by Mr. Wilder to enter into the Students' Movement, exception has been taken to the solemn promise to go abroad. The students have therefore modified it into a profession of a present intention to go abroad, not to be lightly given up, but, in view of possible developments of duty, not binding with so much of the stringency of a vow. It is worthy of note that even in the Catholic Church some of the later orders, especially the Oratorians and the Paulists, substitute such a profession of present intention for a vow, so that if strong reasons should appear for leaving the order, the conscience may not be entangled by an irrevocable engagement. As an eminent Roman Catholic clergyman has said to the present writ-

er: "Vows hardly agree with a free age and a free land." The present disposition to reintroduce them among Protestants is of dubious import. "Be not entangled again with the yoke of bondage."

—"Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but tho Christ died—yea, rather, He rose again, and He has proclaimed His universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern peoples; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child, on its death-bed, whispers the same holy name. If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages, a humble student of the life of Christ in the Word of God. Therefore our commission is plain and our duty is positive—to obey that last divine command by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the name of their Savior Christ."—Archdeacon (now Dean) FARRAR, *in Church Missionary Intelligencer.*

—"In Buddhism at once it may be affirmed without qualification there is no such conception as that of sin. Taking sin in its primary sense, as transgression against a personal Creator, sin there cannot be in a system which knows no such being. Sin, as it offers itself to the view of the Christian consciousness, in all its complex antagonism to duty and love to God, in all its varied opposition to our service and obedience to Him, in all its manifold ramifications of relationship to our fellow-man, is not a possible conception to the Buddhist mind. The creative and the fatherly idea lies at the root of all such manifestations and exercises of moral goodness. Buddhism has suppressed the witness of the conscience in man to God. It has denied His existence. Buddhism has thus far tended to delete from the tablets of the souls the fundamental conception of sin. The contrast, then, between sin in Christian and Buddhist theology breaks down through its incompleteness. The other limb, in fact, of the comparison is wanting. Sin is everything in the Christian breed; in the Buddhist fabric of belief it is not found."—Rev. G. ENSOR, *in Church Missionary Intelligencer*

English Notes.

BY JAMES DOUGLAS.

China Inland Mission.—The account supplied by Mr. F. A. Redfern of "Fruit Gathered" in Lan-chau, Kansuh, is interesting, not only on account of the cases cited, but for the light cast on the difficulties in the way of the open confession of Christ. Months and sometimes years transpire before faith is sufficiently reinforced by courage for the step of avowal to be taken. Mr. Redfern gives details in respect of a number of such cases, and magnifies the grace whereby several families have come out boldly for the Lord. Nine persons have thus recently crossed "the rubicon," and hope is entertained that others

will speedily gather courage for testimony.

Sought and Found.—Under this head, Mrs. Simpson gives a graphic account of how a Chinese woman found the Lord. About a year previous Mr. Simpson had preached in the village of *Chih-li*, where the woman and her husband lived. Within six months the husband fell ill and died, but as his end drew near he said to his wife, "When I am gone you must go and visit them [the missionaries], and inquire more fully about this doctrine. It is too late for me; I cannot go, and I cannot find the way, altho I want to do so; but perhaps God will take me after all." As time went on the woman became mightily convinced of sin. Eventually, after nearly a year had passed from the time of the missionary's visit, she made her way to the station, voicing her need in the words: "Yes, if you want to know the biggest sinner in the hall, here she is." She wanted the Gospel, she wanted the Savior, and the Savior wanted her. The result was that she speedily found the pearl of great price. Simple and childlike in her faith, she sought to know Jesus' own words, and when she got them she stuck to them, and made them her pillow on which to rest. Her joy in the Lord continues to be very great. "People think me crazy," she says; "but they do not know the precious Mediator I have got."

The Story of Chu-ping-lan.—We have not space to tell the graphic story of this Chinaman's conversion, or what persecutions he endured. Suffice it to say that, constrained by the love of Jesus, he now superintends, in the busy city of *Chao-ch'eng*, an opium refuge. Since the opening of this refuge, four and a half years ago, nearly 500 persons have broken off opium. Not a few of these opium patients have turned from idols to serve the living God, and to wait for His Son from heaven. There is now a growing church in the city. About 50 persons meet together every evening for worship, and a large number on Sundays.

Work among the Ainus, Japan.—This work is full of promise. At the service held at *Piratori*, the capital, on the occasion of Mr. and Mrs. Batchelor's visit, 200 Ainus were present. "We began," says Mr. Niven, who is now staying at Piratori for the study of the language, "with the hymn 'Jesus loves me,' and if the readers of the *Intelligencer* could only have heard it sung they would have had a very definite turn given to their praises that day." The Ainu Christians now number 449, among whom there are some bright and shining lights.

T'ai-chow, China.—In December last the Rev. J. C. Hoare made a three weeks' tour in the above district and baptized several converts at each station visited—38 in all, of whom 27 were adults. Mr. Hoare notes that a forward movement was manifesting itself at the close of the year, and that the people were recovering from the restraining effects of the war and war's alarms.

English Presbyterian Mission.—The Rev. C. Campbell Brown writes hopefully of his work in *Chinchew*. Along with a native preacher and his wife he has been evangelizing in the villages, sometimes walking many miles and preaching wherever people could be gathered to listen. "Again and again," he says, "we came upon men who seemed to drink in the Gospel. The willing hearers make any amount of labor worth while." In Chinchew itself the work grows visibly.

Un-Sio.—In *Un-Sio*, which is near *Changpoo*, Formosa, there are the faint beginnings of a Gospel work. Hopes are entertained that a preacher will be appointed to this sphere. The town is one of some commerce, and faces the sea. At present *Un-Sio* waits, practically virgin soil, for its apostle.

The S. P. G. Mission.—The total income of the *Society for the Propagation of the Gospel* amounted, in 1895, to

£118,258 10*s.* 9*d.* The Bishop of Cape Town warmly acknowledges the help rendered by this mission to the church in his diocese for now nearly half a century. "The Church's outward growth and ever-increasing strength," he says, "would have been utterly impossible but for that help."

In Osaka, Japan, a new bishopric has been constituted; while in Mahanoro, Madagascar, the progress of the work is exemplified by the recent presentation of over 50 candidates for confirmation.

Baptist Missionary Society.—Writing from *Wathen Station, Lower Congo*, Miss de Hailes reports encouraging progress. "The school," she says, "is greatly increased since I was here last year. There are now 135 boys and 15 girls. . . . The ruling principle of the station is love. All the work seems so real and solid. It is the life lived which sheds such a spiritual influence on those around, and is leading many to the Savior; quite as much, I believe, as the words spoken. Last year, when I went home, there were 17 church-members, 3 of whom were being supported by the others as evangelists. Now there are 46 church-members, 4 of the number being evangelists supported by the members."

Italy.—A new hall has been opened in Florence, and after a month's experience the prospects are encouraging. Mr. Nathaniel A. Shaw, who is charged with the work, is now giving a series of historical lectures on the great reformers, "and these," he says, "are being listened to with the most rapt attention by large audiences." The entire expense of fitting up this hall has been met by a friend whose name Mr. Shaw is not at liberty to publish, but for whose generosity he thanks God and the donor.

South Morocco Mission.—This mission has now been at work for seven or eight years. The founder is Mr. John Anderson, Glasgow. Mr. Nairn, the superintendent, confirms the tidings of the comparative willingness of the Southern Berbers to listen to the Gospel. At the Harley House Training Institute, Bow, London, a young German of decided talent and grace is preparing with a view to mission work among the Berbers. His lingual talent is most marked.

London Missionary Society.—The educational work in *Travancore* has greatly grown, tho there is still urgent need for a great enlargement of the means requisite in providing for an adequate supply of trained native preachers. At present there are 16 students, but three times that number are called for to meet the needs of 328 congregations, as well as evangelistic work among the Hindu community.

The vernacular boys' schools of the mission number 329, with nearly 13,000 scholars; while the development of the zenana branch of the work has been nothing short of marvelous, there being now 88 female native workers, 3000 Hindu women under instruction in their homes, and nearly 5000 girls of all classes in the schools.

King-Shan.—The success of the work in King-Shan has been such a surprise to Dr. Griffith John that, tho he has had forty years' experience in China, he confesses, "I rejoice over it greatly, but I rejoice with trembling." He adds, "on this visit we have had 91 baptisms in *King-Shan*, of whom 60 are adult converts from heathenism." The work in this district is not quite two years old; and already it is difficult to see to what it is going to grow. "The kindness of the King-Shan Christians," says this veteran missionary, "I shall never forget, neither can I forget their earnestness and zeal."

THE KINGDOM.

—In the largest and truest sense there is no "negro problem" any more than there is an "Anglo-Saxon problem." The only problem which faces any pastor or patriot or parish is the "human problem." And it is all capable of being resolved into simple terms which

apply equally to every race and condition.—*Rev. C. M. Sheldon.*

—The Rev. R. S. Storrs says: "The foreign missionary work tends to present on a wider and a cosmical scale the power of the Gospel for renovating the world. We get the idea that the Gospel is admirable for the nursery, excellent for the sick, beautiful for Sunday-schools; but we should also believe that it is equal to great cosmical effects. Such have been witnessed in Patagonia, in the Fiji Islands, in New Zealand, in Madagascar, and elsewhere. They reinforce our faith in the potency of the cross."

—For the present I believe the call of Mazzini to Italy to be the real summons of the Christian minister to the individual: "Say to men, 'Come, suffer; you will perhaps be deceived, be betrayed; but you have a great duty to accomplish.' They will be deaf, perhaps for a long time, to the severe voice of virtue, but on the day that they do come to you, they will come as heroes, and will be invincible."—*Rev. B. F. Mills.*

—Mr. Peet, of Constantinople, writes: "It seems to me that we have an unusual opportunity before us; the differences between the Protestant community and the Gregorians are fast melting away. The position taken by the American missionaries in this time of sorrow to the Armenian people is giving them a place in the hearts of the Armenians which they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way." And another missionary at the same capital: "The best feature of the whole case is the clear acceptance by all the missionaries of the faith that God has some great blessing in store for us all for which He is preparing us by shutting us up to Himself."—*Missionary Herald.*

—God moves in a mysterious way, His wonders to perform. Dr. Jacob Chamberlain, of India, several years since wrote a little tract entitled "Winding up a Horse," whose influence has been so great as to be the means of turning $30,000 into the missionary fund of the Reformed (Dutch) Church.

—A letter from Mexico in the *Missionary Herald* says: "Various circumstances had operated to prepare the way in an unusual manner for the reception of the Gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity." This is, indeed, "an unusual manner" of preparation, and the fact seems to be established that *some* corporations *do* have souls, and consciences too.

—A touching incident is related of two Mohammedans in Asia Minor, desiring the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language, that he might read it in safety. Another walked 100 miles and paid $1.50 for a copy—all he could spare from a year's work.

—A hundred years ago the Scottish Church, through some of its ministers, pronounced this missionary idea to be "highly preposterous," and one of the praised, "the happy ignorance of the untutored savage." A bishop of the Church of England publicly and powerfully argued against the idea of missionary enterprise. Parliament declared against it. The servants of England in the East treated our first missionaries as breakers of the law. But for the charity of a Hindu usurer, the first missionary family in Bengal would at one time have had no roof to cover their heads. But for the courage of the governor of a little Danish settlement, the next missionary family who went to Bengal would have been seized by the English

consul in Calcutta and shipped back to Europe.

A hundred years ago the sense of the churches, the policy of Parliament, the instinct of self-preservation among Englishmen who were working for England in distant lands, were all arrayed against the missionary idea.—*Sir William W. Hunter.*

—The *Presbyterian Review* quotes the following extract from the *Catholic News*, of Trinidad, which must be published in an exceedingly bilious climate, or else, let the Bible Society be abated: "That most pernicious of all pernicious sects—the Protestant Bible Society—is again at its murderous work. Its false prophets are galvanized into temporary activity, and this time it is the 'benighted' Catholics of Spanish America who are to have the peace of their homes invaded and the sanctity of their religion vilified by psalm-singing twaddlers, Gospel tramps, and ignorant hirelings, who are about as competent to explain the Word of God as a Hottentot is to lecture on bimetalism. These paid emissaries of a society which gathers into its coffers the savings of dyspeptic old maids, these self-constituted apostles, laymen clothed in clerical garb, carry on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addle-pated dupes who are weak enough to listen to them. All honor, then, to the Catholics of South America who have expelled the evangelical carpet-baggers. The priests and people of Spanish America will not remain passive while the slimy serpent of heresy endeavors to imprint its poisonous fangs in the souls of their little ones. If the Venezuelans are ignorant of anything, it is of the use of tar and feathers, a judicious application of which would be sufficient to keep the brawling ranters of the Bible Society at a safe distance from their shores."

WOMAN'S WORK.

—For several years the Board of Directors of the Woman's Baptist Foreign Missionary Society have rented a house in Newton Center, which they placed in charge of Mrs. O. L. George, formerly a missionary in Burma, and here such of their candidates for missionary service as were not more advantageously pursuing their studies elsewhere have found a home, and completed their preparation for missionary service by taking advantage of the facilities afforded in Newton Theological Institution. This enterprise, which was first begun as something of an experiment, has commended itself so strongly to the Woman's Board that they have now erected, by means of special contributions, a home for their missionary candidates. It is located in the immediate vicinity of the Theological Institution. Up to the present time the house has cost $17,140.

—It was during the visit of Adoniram Judson to this country in 1845 that the story of his own sufferings, as well as his account of the Karen people, led the women of the Gloversville, N. Y., Baptist Church to organize the Karen Association, with their pastor's wife as leader. The primary object was to support a native missionary among the Karens. The sum needed was $35. This band of 15 women set about earning the money by sewing on gloves. At the end of the year the needed sum was secured and forwarded to the Missionary Union. A few years later the sum was increased to $50, and still later to $100. Twenty-five years before the organization of the Woman's Baptist Foreign Missionary Society the women of the Karen Association pledged themselves to pay three pennies per week into the treasury. This is believed to be the first society on record whose members were pledged to a certain number of pennies per week for missionary purposes.

—*Helping Hand* has these words regarding the inspiration of missionary studies: 'Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest

for us. We are caring for some gifted woman while she teaches those black, barbarous children of ours in Africa—and we want to know Africa itself. Our missionary contributions are giving us an ownership in old Earth that makes her most distant lands dearer than the homestead of our childhood. What a literature is open to our study! Facts before which fiction pales; truths behind which romance must hide herself. Read faithfully the best of our missionary periodicals, with their heroic history of our day, and you will feel that you have trod the borderland of heaven and listened to angel choirs."

—The annual report of the Church of Scotland's Women's Association for Jewish Missions states that there are 958 girls in the mission schools, 819 of them being Jewesses. There are now 2 medical nurses at Smyrna under the association, and a lady evangelist at Alexandria who does excellent work in visiting the homes of the Jewish girls in attendance at the school. The income is steadily rising. It appears that the total amount of subscriptions and donations is £1001, as compared with £698 for 1894, or an increase of £302.

AMERICA.

United States.—There is a town on the Upper Snake River, in Idaho, called New Sweden. Hans Hansen is mayor of the town, Peter Petersen is clerk, and the common council is composed of Pete Hansen, Hans Petersen, Peter Hans Petersen, Hans Peter Hansen, and Peter Hansen Hans Petersen. No relationship exists among these men. But where, pray, is the Anglo-Saxon all this time?

—The *Independent* gives this severe arraignment of a much-advertised movement: "Seven leading clergymen of this city, Drs. Josiah Strong, C. H. Parkhurst, H. A. Stimson, S. H. Virgin, W. H. P. Faunce, J. R. Davies, and F. F. Ellinwood, have issued a card withdrawing from the Board of Hermann Warszawiak's mission to the Jews. We are not surprised, and only wonder that they did not take their course sooner; and we are much surprised that Dr. John Hall and Dr. D. J. Burrill are so courageous as to continue to stand as its sponsors. Nearly a year ago we gave a list of Jewish missions in this city, and took conspicuous pains not to indorse Mr. Warszawiak's society. We do not pretend to have made as thorough an investigation of the charges against him as has Dr. Schauffler, who publicly charges him with being a persistent liar, and with speculation in trust funds, and we do not therefore indorse this indictment; but we do know that Mr. Warszawiak's attempt to raise $60,000 for a big 'Christ's Synagog,' where his Christian Jews shall herd by themselves to his great honor and glory, is utterly foolish and needless, and is enough to throw suspicion on the wisdom, if not good faith, of this persuasive preacher to *Christians*."

—Indian schools have been carried on for a long time, but almost without observation so far as the general public are concerned. But if satisfactory arrangements can be made for transportation and entertainment W. N. Hailmann, National Superintendent of Indian Schools, proposes to hold summer institutes for Indian school employees at St. Paul, San Francisco, and Lawrence, Kan., next season. The tentative date for St. Paul is July 20th–25th.

—There are 4961 Indian members of the churches under the care of the Presbyterian Board of Home Missions. Last year these people contributed toward the support of their own work $3459, and for foreign missions, $2652.

—The Baptist Publication Society has 4 church cars in constant use for missionary tours. One of these recently reached San Francisco from a southern trip. It is 85 feet long, with the living apartments of the pastor at one end and a completely appointed church occupying the rest of the space. It contains an organ, lectern and pulpit. The

car carries Bibles in 12 languages, and large stocks of religious publications. The railroads haul the cars free of charge, and the telephone companies furnish "franks" to the pastors in charge. No collections are made at any of the services. Whenever a likely place for work is found the car is sidetracked.

—In Alaska the Presbyterians have 8 mission stations: Chilcat, Fort Wrangle, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydah, and Sitka. Swedish Lutheran, 4 stations: Golvin Bay, Unalaklik, Kangekosork, and Yakatat. Moravian, 4 stations: Bethel, Ougavig, Quinhaha, and Carmel. Episcopal, 3 stations: Point Hope, Anvik, and Fort Adams. Methodist, 1 station, Unalaska. Baptist, 1 station, Wood Island. Congregational, 1 station, Cape Prince of Wales. Roman Catholic: Juneau, and 5 stations on the Yukon. The Russo-Greek Church has missions scattered through southeastern Alaska, besides a few farther north.

—Father Chiniquy wrote lately to the *Christian*, of London, in the following cheerful strain: "I am happy to tell you that the number of converts from Rome now is much more than 45,000, and it is rapidly increasing every day. We do not count less than 100 young ministers of the Gospel, all converts, with whom it is my privilege to work. We have helped 37 priests to give up their errors to accept the Gospel."

—These statements concerning the Trinidad Mission of the Canadian Presbyterian Church are full of interest. The work is mainly among the East Indians, was begun in 1868, and there are now 6 churches, with 635 communicants, 3 native ministers, and 53 catechists. Last year there were 359 baptisms. In the 54 East Indian schools there is an average daily attendance of 2168. The first ministers were Scotsmen, and there have been Scotch members of the Presbytery ever since; but there have been associated with them Portuguese, Americans, Canadians, West Indians, and East Indians. Of the ministerial members whose names are on the roll to-day, 1, the father of the Presbytery, is a West Indian, 1 is an East Indian, 2 are Scotsmen, and 6 are Canadians; while of the members who are ruling elders, 2 are of West Indian origin, 2 are East Indians, and 2 are of Portuguese extraction. The membership of the church has been and is even more varied in origin. We have Scotsmen, Englishmen, Portuguese, Danes, Canadians, Chinese, Africans, Trinidadians, and natives of almost every island in the West Indies, while perhaps quite half of the whole number are East Indians.

—Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical results of twenty-five years' systematic work is as follows: Centers of operation, 90; congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

—During the third quarter of the present century the word Mexico stood as the synonym for anarchy, misgovernment, despotism, and all other weaknesses and vices possible to a popular government. But since then so great have been the changes that *Zion's Herald* can write: "President Diaz enjoys the almost universal confidence and esteem of his people. The country has developed along many lines to a surprising degree under his discreet and efficient leadership. There was a touch of egotism in his recent message to Congress in which he reviewed the progress made under his administration; the peaceful relations maintained with foreign powers, the sanitary regulations adopted, the charitable institutions aided, the expansion of mining industries,

railroad, telegraph, and postal extension, the hopeful condition of the national finances, etc.—but he has solid ground for complacency; he richly deserves the honors heaped upon him."

EUROPE.

Great Britain.—The British and Foreign Bible Society distributes on an average over 13,000 copies of the Bible daily, nearly 4,000,000 a year. Its influence is continually extending more widely over the whole world; the Bible being now translated into the languages of nine tenths of the human race. At the beginning of the century it had only been translated into the languages of one fifth.

—One of the vice-presidents of the British Bible Society has issued a pamphlet which shows that the Bible is now printed in 381 languages, no less than 52 versions having been added in the last five years. Forty-two of these versions are credited to the English and Scotch translators and societies, and to American societies, 5. What toil this meant to the translators is easily seen from the fact that in the list 23 languages and dialects belong to the African Bantu family, 4 belong to each of the following: Malayan, Chinese, and Melanesian; 3 are Indian languages; 2 each belong to the negro, Turki, Druidian and Hamitic groups, and 1 each to the Tibeto-Barman, Aryan and Micronesian families. Such a description is strikingly significant.

—The National Bible Society of Scotland had an income of £25,976 in 1895, which exceeded that of 1894 by £3338, but the expenditure was £30,642, being larger than that of the previous year by £1666. The issues of Scriptures were 814,408, the largest circulation yet reported. The total issues since 1861 amount to 15,654,307 Scriptures. On the Continent 198 colporteurs circulated the Scriptures in 12 countries, from Norway to Macedonia. In India, Korea, and Japan, Bible work has been vigorously prosecuted. In China the society had a very successful year, the efforts of 9 agents and 121 native colporteurs having been crowned with much blessing. The Hankow Press printed 13,000 New Testaments, and 350,000 portions, with nearly 1,000,000 tracts. A second annotated Gospel, that of St. Matthew, is about to be issued from the same press. To various parts of Africa, to South America, and to the Colonies, Scriptures have been sent for circulation through various agencies. Among other versions published or issuing from the press, is the Mang'anja version by Rev. David Clement Scott, of the Blantyre mission.

—The Universities' Mission of the Church of England has sent into the African field no less than 7 bishops, of whom 3 still survive. Of the other 4, 1 is buried without memorial in his cathedral in a lone grave by the Zambesi; another, the builder of the cathedral, rests alongside of its altar; a third sleeps also without a memorial in his cathedral, beneath the waves of the Indian Ocean, and now the fourth has sunk to rest in the waters of the Nyassa, hard by Cape Maclear.

—The foreign mission work of the Irish Presbyterian Church is carried on in the province of Jujarat and Kathiawar (Bombay Presidency, India), and in Manchuria (North China). It has 23 missionaries at work, 3 of them medical missionaries, and there are 3 native pastors and 194 native Christian workers (evangelists, teachers, etc.). There is an annual collection taken up in all the congregations of the church—561 in number—for the foreign mission. The *collection taken last January was the largest in the history of the mission*, amounting to somewhere about £6600. This is all the more satisfactory as a sum of above £1400 has been recently raised by a special effort to send out a number of our student volunteers, who, on the completion of their course, offered themselves to the Church to go to the foreign field on any terms that the funds of the mission would permit. Three of

the 5 who thus offered are already in the field.

—Thirteen missionaries are about to sail for Manchuria, sent by the United Presbyterian Church of Scotland, which has a very promising mission field there. The work was interrupted by the late war between China and Japan, and one young missionary fell a martyr to Chinese bigotry, but it is being resumed under most hopeful conditions. Six missionaries are also expected to leave shortly for Old Calabar, the oldest mission field of the United Presbyterian Church, which has suffered sadly of late years through loss of life on account of the dangerous climate.

—The complaining cry is, "Let us not rob Christendom of the Gospel in our sentimental zeal for the redemption of heathendom." But a writer in the April *Church Missionary Intelligencer* affirms: "Deducting, as seems fair, the total of church collections and Easter offerings, and also the endowment of schools, we have, as the amount contributed *parochially* for home work, £5,369,232, and for foreign work, £251,102, which shows that for £1 which goes abroad there is £20 spent at home. But since there are 33 times as many Mohammedans and heathen abroad as there are people in England and Wales, we find that of the money contributed, 660 times as much is spent parochially over Christian work for *each* nominal Christian at home as there is for each professing heathen or Mohammedan abroad. Of course this is not a final nor exact conclusion. The contributions to purely Church of England missionary societies in 1894 was over £572,000; but then, on the other hand, there are the endowments of livings which would have to be taken into account in any close comparison."

The Continent.—Italy is a country which many are apt to think does not offer a promising field for missionary effort. That, however, is not the opinion of the promoters of the Spezia mission, for the report states that there are but 62,000 Protestants in Italy out of a population of some 30,000,000. Nor is that all. A large proportion of the 29,000,000 odd have forsaken the Catholicism of their youth, having found it honeycombed with superstition, and now are blatant skeptics of all religion.

—The Norwegian Missionary Society, which works mainly in Natal, Zululand, and Madagascar, has in Africa 14 main stations and nearly 150 out-stations; in Madagascar some 20 main stations, and upward of 500 out-stations. In Madagascar last year there were nearly 39,000 communicants, and about 60 native missionaries.

—The mission work of the Russian Church is generally overlooked or undervalued, and we may fail to note how its missionaries work among the Buriat tribes of Eastern Siberia. They have just accomplished an interesting and difficult piece of work, the translation of the liturgy of the Greek Church into the dialect of the Yakuts. That language is so poor that it can only boast of 200 root words. For example, there is no word in the language for bread, cereals being unknown in that inhospitable region. All words of higher religious significance—*e.g.*, righteousness, faith, mercy, even justice, have been imported bodily from the Russian.

ASIA.

India.—A generation ago India was only beginning its career under the Queen's rule. Railroads were laying their first rails, and schools were starting. Now there are 20,000 miles of railroads, and 15,000,000 of people who speak English fluently. Caste was rigid. Pilgrims swarmed all roads. Now they are few. Then they swung by their naked flesh from hooks, walked on iron spikes, threw themselves under Juggernaut's car and burned themselves. Now apologists are beginning to deny that such things happened. The monastic endowments are coming to be a stench in the nostrils of some good Hindus. One of their orthodox

Buddhist papers, the *Reis and Rayyat*, of Calcutta, scores Mrs. Besant, the theosophist, saying: "It behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten."

—For some time there has been a remarkable movement of Dherd families in and around Anand toward Christianity in connection with the Irish Presbyterian mission. At the end of last year there were 64 families on the roll of new adherents, after some doubtful cases had been deducted. At a more recent date 34 adults and 22 children were baptized, coming from 11 villages. It is especially difficult, however, for the women to break off heathen customs. "Indeed, the winning of the women to Christ is the solution of the problem before us. Last Sabbath our church here was crowded on the men's side, while the women's side, containing only a third of the space of the other, was far from full. The great desideratum here just now is trustworthy native women workers, under the control and guidance of European lady missionaries."

—The Travancore *Diocesan Record* has the following graphic description of the condition of the Pulayans, one of the depressed classes in Travancore: "The women become prematurely old from working in the water under a tropical sun; the weeding and transplanting of paddy in low-lying fields is their work, besides the harrowing of the fields after ploughing. They may be called, literally, human harrows, for under a burning sun they may be seen sitting in rows, up to their necks in the muddy water, which has been stirred up by the plough and the feet of the buffaloes, pulling out with their fingers and toes the weeds, particularly a troublesome, massy-looking weed, which breaks into pieces under the plough, and heaping them into little islands in the water or dragging the long, shiny things into the banks. The reaping also is often carried on in knee-deep water. They glean the fallen ears with their toes and fingers out of the muddy waters and catch fish in creels, wading up to their waists in the same waters frequented by the alligator and buffalo.

"The men's work is as dirty and degrading as that of the women; following the plough up to their waists in muddy water is not so hard or filthy as that of mending the banks of the fields when the floods go down. They bring boat-loads of boughs from the jungles; these are laid on the banks, and a thick layer of mud is thrown on the top. The mud has to be taken out of the bottom of the canals and rivers; the men dive down and bring it to the surface in their arms, resting it against their naked bodies; it is black and semi-liquid, being the decayed vegetable mold brought down by the rivers, and has a peculiar, disgusting smell. They have also to dive under water to find the holes made in the banks by the alligators in which they lay their eggs. Their tools for this work are made from the iron-like wood of the palm, shaped somewhat like the oar of an outrigger; with this they slice down to the holes and build up the bank again in layers of brushwood and mud. As the black mud dries on their bodies the men look like their scaly brothers the alligators. To have to pass a boat-load of men returning from work is an infliction to any one possessed of an ordinary nose for smelling, for they seldom if ever wash, and even if they did, the water has the same disagreeable odor. The pores of their skins become permanently impregnated with this same smell of mud in which they work and on which their hovels, made of mud, leaves, and sticks, are put up."

—So far as known, the American Mission High School in Bombay is the only high school in India where co-education exists. By taking so many of the pupils while very young, Mr. and Mrs. Hume have succeeded in creating a public sentiment which, with

unceasing vigilance on their part, has done away with supposed evils in mixed schools. "These are day schools composed entirely of children from heathen families. I have had two most interesting mornings visiting two of them and the homes from which they come, with Mrs. Hume and the Bible women, Balubai and Kash'bai. We found the children in a little room up a narrow flight of stairs, sitting on the floor against the walls with their slates on the floor in front of them. Such dear little things as they are, all sizes, and in all sorts of costumes; here a small boy, resplendent in pink and white silk trousers, yellow satin jacket, and a cap with high white feather, and there a bit of humanity entirely in nature's costume, a little living bronze statue who has dropped in for a few moments to see what is going on; there little atoms of girls loaded with jewelry, whose black beads show that they are already married; and here is one with great haunting black eyes with the red paint on her forehead, which may show that she is doomed to life in an idol temple."—*Miss Abbie Child.*

China.—Mr. Denby, our Minister to China, has sent forth the following circular to all our consuls in China under date of February 6th: "To the Consuls of the United States,—Gentlemen: I have the honor to inform you that his excellency, M. A. Gerard, Minister of France, has recently procured from the Tsung-Li-Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion. You are directed to bring this circular to the attention of the American missions in your consular districts. It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter.

—In an article in *Church at Home and Abroad*, Rev. Mr. Bergen, of Chefoo, says that the terrible poverty prevailing can only be known by those who spend days and nights among the Chinese, seeing them in their common life, and he adds: "This is a *bran-eating*, not a flour-eating, people with which we have to do—a grass-eating and root-eating people. They live practically without meat. Should there be a happy demise of cow or mule, dog or donkey, through accident or tuberculosis or general decrepitude, there is a neighborhood feast. They eat occasionally of wheat bread, buy a bit of pork, have a bowl of vegetables, a few ounces of salt fish, but just about as often as the ordinary American citizen indulges in terrapin or canvas-back ducks."

—H. N. Lachlan, of Gan-King, writes that in China, especially in the south, "the bamboo is almost as useful as the reindeer in Lapland, or the palm tree in Southern India. In furnishing your house it will supply you with tables, chairs, beds, sofas, stools, stands, screens, brooms, mats, mattresses, food, fuel, paper, pencil handles, cups, buckets, bird-cages, pipes, whether for smoking or bringing down rain from the roof, not to mention its uses for carrying, building and boating."

Japan.—It is reported that the Japanese Governor-General of Formosa has prohibited the use of opium in the island, under heavy penalties. This edict may cause an exodus of the Chinese inhabitants; but the authorities say that it would be easy to supply their places by immigrants from Japan. There is no law in Japan more rigidly enforced than that which forbids the use of opium. The *Christian Instructor* says that last summer 4 men, natives, who were detected smoking it were sent to the penitentiary for two years, and the Chinaman who sold them the drug got seven years.

—The Presbyterian Church of Japan is soon to begin missionary work in

Formosa. President Ibuka, of Tokyo, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work.

—Japan is seeking commercial conquests on the sea. A purpose to share the carrying trade of the world with Great Britain is clearly shown. A line to Bombay has been arranged, and a line to Australia is planned. Six new 5000-ton steamers have been ordered in England, and when finished these are to be placed on the European line with the Tosa-Maru now running. The enterprise shown in the land of the Mikado is astonishing.

AFRICA.

—Fever continues to mow down the workmen of God in the fatal climate of the West Coast. Last October the missionary Roess died on the Gold Coast, where he had been working for six years. It is the seventh death in the ranks of the Basle Society, on the West Coast, since the month of May last. But the work goes on. There has never been such a number of baptisms as on the last missionary tour. In the district of Akem especially, among the Chi population, converts are very numerous. The fortress of heathendom does not yet fall down in large masses; it is only separate stones which are being detached; but the frequency of the fact is remarkable, and begins to disintegrate the mass of heathendom. To prove this, it is enough to remember that in 1864, after thirty-seven years of work, the Basle Mission counted 961 Christians on the Gold Coast. In the course of the last inspection, the missionaries registered 962 adult baptisms, and the number of Christians had risen to 13,036, of whom 5442 are communicants, besides 479 catechumens.—*Evangelische Heidenbote.*

—*The Missionary*, organ of the Presbyterian Church, South, has this from the Upper Congo: "Mission work was begun in China in 1807. In 1842 the visible results were 6 converts. Lapsley and Sheppard went to Africa in 1890. One year was consumed in exploration. Our work at Luebo will be five years old this fall. On the one hand missionary experience elsewhere would have led us to expect long and patient waiting while the unseen foundations were being laid, before the structure of our African church would appear above the surface. But the Lord has seen good to give special tokens of His favor on this work. Since early in the spring all the services held have been attended with constant and manifest tokens of the Spirit's presence; and Dr. Snyder's report just received announces the organization of a church of 48 hopefully converted natives.

—Bishop Tucker, who is still in Uganda, writes in the warmest praise of the material improvement in the country since it has been a British protectorate. Order reigns in the place, and there has been a great increase in cultivation. But it is the spiritual progress in the place which naturally claims most of the bishop's attention. The new church in the capital has been built to hold 4000 people, and in the surrounding neighborhood there are 23 smaller churches, which are all served from the capital, and attract large and attentive congregations. Scattered throughout the country there are now some 200 churches, where service is reverently and orderly conducted, and a church has been lately erected within the king's compound. Mwanga himself is not yet a Christian, altho his attitude toward Christianity has much improved. The native church has caught the missionary spirit, and large numbers of the native Christians go into all the country round as evangelistic agents. During one week nearly 350 were confirmed.

—News has come by the recently

opened telegraph that a powerful slave-dealing chief, Mwasigungu, to the west of Lake Nyassa, has been crushed. Mwasigungu had been conducting his raids in the district in charge of Mr. A. J. Swann, whose station is Kota Kota. Mr. Swann, who was for some years in the service of the London Missionary Society on Lake Tanganyika, had assembled some 5000 natives to put a stop to his depredations, and he was joined by a force of 150 regular troops, the whole being under the command of Lieutenant Alston of the Coldstream Guards. They attacked the forces of the slave-raiders, numbering 20,000 fighting men, and completely routed them. Now that the Arab Mlozi at the north end, and Mwasigungu on the west side of Lake Nyassa have been disposed of, the slave route to the Zambezi is closed, and the trade route into the far interior westward and northwestward of the lake is open. These victories are most important, and they are likely to prove the death-blow of the slave trade in those parts of Africa.

—The evangelization of Abyssinia was undertaken by the Swedish Missionary Society as early as 1866, but until the Italian occupation the missionaries were unable to get any farther than the island of Massowah and Monkullu on the adjacent mainland. Afterward they were able to go forth into the interior, and now in the district of Hamasen they have 93 converts. They have made many endeavors, hitherto unsuccessful, to reach the Gallas.

ISLANDS OF THE SEA.

Madagascar.—A special correspondent of the Aberdeen *Free Press* writes: "The new French Resident-General, M. Lauroche, has arrived, bringing a staff of 40 officials with him. He seems a very superior man, and one that is most anxious to do the right thing by all, and the very best he can for this country and people; but as he and his wife are Protestants, they are being cursed by the Catholics both here and in France. The Catholic bishops blessed the expedition, sung 'Te Deums' over the fall of the capital, and now they have taken to cursing the French Government for sending out a Protestant Resident-General; but it is of little consequence, only that curses are said to have a knack of coming home to roost! The French are making changes here, for they have already set the Malagasy to repair their ways and make the break-neck roads we had here in the capital into something like decent streets."

—Once when Mr. John Williams was explaining to the people of Raiatea how English Christians raised money to send the Gospel to the heathen, the natives expressed regret at not having money to use in the same good work. He replied: "If you have no money, you have something that takes the place of money, something *to buy money with*;" he then referred to the pigs that he had brought to the island on his first visit, which now every family possessed; and suggested that every family should *set apart a pig for causing the Word of God to grow*; and when the ships came, sell the pigs for money. The natives eagerly followed the suggestion, and the next morning the squeaking of the pigs which were receiving the "mark of the Lord" in their ears was everywhere heard. On Mr. Williams' return to the island, the native treasurer put into his hands £103, the product of these sales. It was the first money they had ever possessed, but every farthing was given to the cause of Christ.

—Only a few years since in New Guinea, on one occasion the friends of a woman, whose husband had just died, came to condole with her. Having no pig to feast them with, *she dug up the dead body of her husband, and they regaled themselves on that.*

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